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AN

ECCLESIASTICAL BIOGRAPHY,

CONTAINING THE

Lives of Ancient Fathers and Modern Divines,

INTERSPERSED WITH NOTICES OF

HERETICS AND SCHISMATICS,

FORMING

A BRIEF HISTORY OF THE CHURCH IN EVERY AGE.

BY

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VICAR OF LEEDS.

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PREFACE.

IN the present volume of the Ecclesiastical Biography, the reader will find an account

OF ANCIENT HERESIES, under the heads of Manes, Marcion, Montanus, Noetus, Macedonius, Paul of Samosata ;

OF THE ELIZABETHAN REFORMATION, in the Life of Archbishop Parker ;

OF THE LUTHERAN REFORMATION, in the Articles on Luther, Melanchthon, and Munzer ;

OF THE FOUNDATION OF THE SCOTTISH KIRK, under the head of Melville ;

OF THE FOUNDATION OF JESUITISM, in the Life of Loyola ;

OF THE MODERN GREEK CHURCH, under the head of Lucar ;

OF MODERN ROMANISM, in the Life of Parsons.

It is hoped that one more Volume will conclude the Work.

W. F. H.

ECCLESIASTICAL BIOGRAPHY.

LAVINGTON, GEORGE.

GEORGE LAVINGTON was born at Mildenhall, in Wiltshire, in 1683, and educated at Winchester School, and at New College, Oxford. In 1717, he was presented by his college to the rectory of Hayford Warren, in the diocese of Oxford. After this Bishop Potter collated him to the living of Hook Norton, which had been promised to him by Bishop Talbot; and Earl Coningsby not only appointed him his domestic chaplain, but introduced him in the same capacity to the court of George I. In that reign he was preferred to a stall in the Cathedral of Worcester. In 1732, he was appointed a canon residentiary of St. Paul's, London, and obtained successively the rectories of St. Mary Aldermary, and St. Michael Basishaw. In 1747, he was advanced to the Bishopric of Exeter, on the recommendation of Lord Chancellor Hardwick: he died 13th Sept., 1762. His last words were Δόξα τῷ Θεῷ, Glory to God. He published a few occasional sermons; and Enthusiasm of the Methodists and Papists compared; this involved him in a controversy with Whitfield and Wesley. Of this work, the following is the opinion of Bishop Warburton:—

“The Bishop of Exeter's book against the Methodists is, I think, on the whole, composed well enough, (though it be a bad copy of Stillingfleet's famous book of the ‘Fanaticism of the Church of Rome,’) to do the execu-

tion he intended. In pushing the Methodists, to make them *like* everything that is bad, he compares their fanaticism to the ancient mysteries; but, as the mysteries, if they had ever been good, were not, in the bishop's opinion, bad enough for this purpose, he therefore endeavours to show against me, that they were abominations even from the beginning. As this contradicts all antiquity so evidently, I thought it would be ridiculous in me to take any notice of him."—*Polwhele's History of Devonshire*.

LAW, EDMUND.

EDMUND LAW was born at Cartmel, in Lancashire, in 1703. He was educated first at Cartmel School, and afterwards at the free grammar school at Kendal, and at St. John's College, Cambridge. He took his B.A. degree in 1723. He was afterwards fellow of Christ College, and took his M.A. degree in 1727. During his residence in this college he published a translation of Archbishop King's "Essay upon the Origin of Evil, with notes." To this was prefixed, under the name of "A Preliminary Dissertation," a piece written by the Rev. Mr. Gay, of Sidney College. In the controversy which took place in consequence of the appearance of Dr. Clarke's "Demonstration of the Being and Attributes of God," this translation and the notes were not overlooked; and "Law's Postscript" to the second edition was a reply to "A Second Defence of Dr. Clarke." Further controversy ensued; which produced, in 1734, or 1735, "Law's Enquiry into the Ideas of Space, Time, &c.," in which he combats the opinions of Dr. Clarke and his adherents on these subjects. While he continued at Christ College, he prepared for the press, jointly with Dr. John Taylor, Mr. Thomas Johnson, and Mr. Sandys Hutchinson, an improved edition of

“Stephens’s Thesaurus Linguae Latinæ;” which was printed in 1735, in 4 vols. fol. In 1737, he was presented by the university to the living of Graystock, in Cumberland. In 1743 he was promoted, by Sir George Fleming, Bishop of Carlisle, to the archdeaconry of that diocese. He next published his “Considerations on the Theory of Religion,” 8vo.; to which he subjoined “Reflections on the Life and Character of Christ;” and an appendix, concerning the use of the words “soul” and “spirit” in Holy Scripture, and the state of the dead as there described. The Reflections were published at Cambridge in 1776, as a tract, accompanied with a summary and appendix on the gospel morals, by Paley. In 1749, Mr. Law proceeded D.D.; in his public exercise for which degree he defended the doctrine of what is usually called, The sleep of the soul. In 1754, he was elected master of Peter-house, when he resigned his archdeaconry. About 1760, he was appointed head librarian of the university; and in 1764 he was nominated casuistical professor. In 1763, Dr. Cornwallis, then Bishop of Lichfield, who had been his pupil at Christ College, appointed him archdeacon of Stafford, and gave him a prebend in the Cathedral of Lichfield; and in 1764, Dr. Green, Bishop of Lincoln, presented him to a stall in his cathedral. In 1767, by the intervention of the Duke of Newcastle, high-steward of the university, he obtained a stall in the Church of Durham, In 1769, on the recommendation of the Duke of Grafton, chancellor of the university, he was promoted to the Bishopric of Carlisle, with which he held the mastership of Peter-house, and the rectory of Graystock, *in commendam*. In 1774, he published “Considerations on the Propriety of requiring a Subscription to Articles of Faith.” This was answered by Dr. Randolph, of Oxford; in reply to whom “A Friend of Religious Liberty” published, in the same year, “A Defence of the Considerations;” a tract ascribed to Dr. Paley. In 1777, he

published an edition of the works of Mr. Locke, with a life of the author, and a preface, 4 vols. 4to. This prelate, amiable in his character, boldly asserted that he would not defer to the teaching or tradition of the Church in his interpretation of Scripture, but that he would adhere to the Bible, and the Bible only, as interpreted by his private judgment. He died in 1787, an Arian heretic.—*Paley in Hutchinson's History of Cumberland.*

LAW, WILLIAM.

WILLIAM LAW was born in 1686, at Kingscliffe, in Northamptonshire, in which village his father was a grocer. He was sent to Emmanuel College, Cambridge, in 1705, and took the degree of B.A. in 1708, and of M.A. in 1712, having become fellow of his college in 1711. At this time, therefore, he was not a non-juror. But after the accession of George I. the abjuration oath was rigorously enforced. This led him to examine the question; and, refusing to take the oath, he lost his fellowship. Still, as a man of peace, he remained in communion with the Church attending divine service at his own parish Church, and receiving there the Holy Communion. After resigning his fellowship, he resided at Putney, as tutor to Edward Gibbon, Esq., father of the eminent historian. In 1727, he founded an alms-house at Cliffe, for the reception and maintenance of two old women, either unmarried and helpless, or widows; and a school for the instruction and clothing of fourteen girls. It is thought that the money thus applied was the gift of an unknown benefactor, and given to him in the following manner:—While he was standing at the door of a shop in London, a person unknown to him asked whether his name was William Law, and whether he was of Kingscliffe; and after having received a

satisfactory answer, delivered a sealed paper, directed to the Rev. William Law, which contained a bank note for £1000. But as there is no proof that this was given to him in trust for the purpose, he is fully entitled to the merit of having employed it in the service of the poor; and such beneficence was perfectly consistent with his general character.

At what time Mr. Law quitted Mr. Gibbon's house at Putney, his biographer has not discovered, but it appears that some time before 1740 he was instrumental in bringing about an intimacy between Mrs. Hester Gibbon, the pupil's sister, and Mrs. Elizabeth Hutcheson, widow of Archibald Hutcheson, Esq., of the Middle Temple. Mr. Hutcheson, when near his decease, recommended to his wife a retired life, and told her he knew no person whose society would be so likely to prove profitable and agreeable to her as that of Mr. Law, of whose writings he highly approved. Mrs. Hutcheson, whose maiden name was Lawrence, had been the wife of Colonel Robert Stewart; and when she went to reside in Northamptonshire, was in possession of a large income, from the produce of an estate which was in her own power, and of a life interest in property settled on her in marriage, or devised to her by Mr. Hutcheson. These two ladies, Mrs. Hutcheson and Mrs. H. Gibbon appear to have been of congenial sentiments, and now formed a plan of living together in the country, far from that circle of society generally called the world, and of taking Mr. Law as their chaplain, instructor, and almoner. With this view they took a house at Thrapston, in Northamptonshire; but that situation not proving agreeable to them, the two ladies enabled Mr. Law, about 1740, to prepare a roomy house near the church at Kingscliffe, and in that part of the town called "The Hall-yard." This house was then possessed by Mr. Law, and was the only property devised to him by his father. Here the whole income of these two ladies, after deducting the frugal

expenses of their household, was expended in acts of charity to the poor and the sick, and in donations of greater amount to distressed persons of a somewhat higher class.

In the Bangorian controversy, a distinguished part was borne by William Law. His Three Letters to the heretical Bishop Hoadley, are a master-piece of sound argument; he overpowers the Bishop in a manner which amuses, while it convinces. These Letters are still read with advantage. They have been reprinted in "The Scholar Armed," and have been published again within the last few years, under the editorship of a layman, whose services to the Church of England have endeared him to her members.

Law was also one of the most zealous writers in opposition to the sentiments of that prelate; in his "Plain Account of the Nature and End of the Sacrament of the Lord's Supper." On the appearance of "The Fable of the Bees," he drew his pen against the licentiousness of the doctrine of that writer; and morality and religion must rejoice in his applause and victory. Mr. Law's master-piece, "The serious Call to a devout and holy Life, adapted to the State and Condition of all Orders of Christians," in 8vo., is still read as a popular and powerful book of devotion; as is, likewise, his "Practical Treatise upon Christian Perfection," 8vo. The author's precepts in them are strict. His satire is sharp, but his wisdom is from the knowledge of human life; and many of his portraits are not unworthy the pen of La Bruyere. Besides these pieces, he published "The Absolute Unlawfulness of Stage Entertainments fully demonstrated," 8vo.; "The Case of Reason, or Natural Religion fairly and fully stated," 8vo.; "An earnest and serious Answer to Dr. Trapp's Discourse of the Folly, Sin, and Danger of being righteous over much," 8vo.; "The Grounds and Reasons of Christian Regeneration," 8vo.; "A Demonstration of the gross and

fundamental Errors of a late book, called 'A Plain Account of the Nature and End of the Lord's Supper,' affectionately addressed to all orders of men, and more especially to all the Younger Clergy," 8vo.; "An Appeal to all that doubt or disbelieve the truths of the Gospel," 8vo.; "The Spirit of Prayer, or the Soul rising out of the Vanity of Time into the Riches of Eternity," in two parts, 8vo.; "The Spirit of Love, &c." in two parts, 8vo.; "The Way to Divine Knowledge, being several Dialogues, &c., preparatory to a new edition of the works of Jacob Behmen, and the right use of them," in 8vo.; "A short but sufficient Confutation of the Rev. Dr. Warburton's projected Defence (as he calls it) of Christianity, in his Divine Legation of Moses, in a Letter to the Right Rev. the Lord Bishop of London," 8vo.; "A Collection of Letters on the most interesting and important subjects, and on several occasions," 8vo.; "Of Justification by Faith and Works, a Dialogue between a Methodist and a Churchman," 8vo.; and "An humble, earnest, and affectionate Address to the Clergy," 8vo.

In the latter part of his life his mind became tinged with the mystic enthusiasm of Jacob Behmen, and he made himself master of the German language, that he might the better understand his writings. Of this enthusiasm some of his later writings savour so strongly, that it is difficult to conceive of them otherwise than as the effusions of a disordered intellect. But these errors of intellect did not interfere with the calm serenity of his saintly life. He died April 9, 1761.—*Richard Tighe. Gibbon. Jones of Nayland.*

LE CENE, CHARLES.

CHARLES LE CENE was born of a Calvinist family, about 1647, at Caen, in Normandy, and educated at Sedan, Geneva, and Saumur. He then became pastor at

Honfleur. In 1682, he was invited to Charenton, where he, professing to take the Bible only for his guide, and not finding Calvinism therein, he propounded some Pelagian and Socinian tenets. At the revocation of the edict of Nantes in 1685, he came over to England. His Socinian principles frustrated his efforts to establish a congregation in London. He wrote “De l’Etat de l’Homme après le Péché, et de sa Prédestination au Salut;” this has been erroneously (as Bayle has shown) ascribed to Allix; and “Entretiens sur diverses Matières de Théologie.” But his chief work is his translation of the Bible, which was published by his son, at Amsterdam, in 2 vols. fol. 1703. He had, in 1696, announced his intention, in a volume entitled “Projet d’une nouvelle Version Français de la Bible, from which a high opinion was formed of his undertaking. This project was published in England, under the title of “An Essay for a new Translation of the Bible;” and so well received, that a second edition appeared in 1717. The translation itself, however, did not answer the expectations of the public, which was principally owing to the author’s introducing certain whims and fancies of his own, and taking unwarrantable liberties with the text. He died in London in 1703.—*Dict. Hist. in Le Cene.*

LEE, EDWARD.

EDWARD LEE was born at Lee Magna, in the county of Kent, in 1482, and educated at Magdalen College, Oxford, where he took his degrees in arts, and then removed to Cambridge. His learning and talents recommended him to the court of Henry VIII., in which he acquired the esteem of Sir Thomas More, and of other learned men. The king, likewise, conceived so high an opinion of his political abilities, that he sent him on several embassies. In 1529, he was made

chancellor of Salisbury, and in 1531 was incorporated in the degree of D.D. at Oxford, and was consecrated Archbishop of York. He died in 1544.

He seems to have been a mean-spirited man, who complied with all the changes of the reign of Henry VIII., and acted in a most servile spirit, while he never acceded to the principles of the Reformation. He wrote, "Commentaria in universum Pentateuchum, MS.;" "Apologia contra quorundam Calumnias;" "Index Annotationum prioris Libri;" "Epistola nuncupatoria ad Desid. Erasmus;" "Annot. Lib. duo in Annotationes Novi Test. Erasmi;" "Epistola apologetica, qua respondet D. Erasmi Epistolis;" "Epistolæ sexcentæ;" and "Epicedia Clarorum Virorum." Some of his MSS. are in the Harleian, and some in the Cottonian library.—*Strype's Cranmer and Memorials*.

LEIGHTON, ALEXANDER.

THIS man, whom Heylyn calls a "fiery Puritan zealot," of whom Fuller says, "had he been an Englishman, we durst call him a furious, but now we will term him a fiery (whence kindled let others guess) member," of whom even Neal says, "that he was guilty of very great rudeness and indecency," was born in Edinburgh, in 1587. He was educated at the university there, in which he became, it is said, professor of moral philosophy. Towards the latter part of the reign of James I. he came to London, probably in the exercise of his profession, being also a doctor of physic. Here he emerged from obscurity, by publishing a libellous book, which he dedicated to the Puritan faction, and dignified with the title of "An Appeal to the Parliament, or Zion's Plea against Episcopacy." He stationed himself at the door of the house of commons, and presented it to various members of the house, by way of inflaming their zeal concerning the

national turbulence. He published another book, entitled "A Looking-glass for the Holy War," written in the same spirit. So dangerous was it in that factious age, and so violent were some of the expressions, that when the information was laid against him in the star chamber, on the 4th of June, 1630, the two chief justices gave it as their opinion, that "if the case had come before them, they would have proceeded against him for treason," and some of the lords declared that "it was from his majesty's great mercy and goodness that he was brought to receive the sentence of that court, and not arraigned as a traitor at another bar." That the book was intended to bear against Laud and the Lord Treasurer Weston, is unquestionable; for it appeared at the very time when the popular odium was excited against them, when the two libellous threats were found in the dean of St. Paul's yard; nor is it at all improbable that Leighton knew who were the writers. In "Zion's Plea," as he impiously termed it, this enthusiast libelled the king, peers, and bishops; he says that "we do not read of greater persecution and higher indignity done upon God's people, in any nation professing the Gospel, than in this our island, especially since the death of Queen Elizabeth;" he terms the prelates "men of blood, enemies to God and the state," and that their establishment and maintenance within this realm are a "snare and master-sin established by law." He declared the Church "to be Anti-christian and Satanical," the bishops "ravens and magpies that prey upon the state." The canons of the Church are termed by this fanatical dabbler, "nonsense canons." He abused the act of kneeling at the Communion, declaring that the bishops "brought forth that received spawn of the beast, kneeling at the Sacrament." The queen he styled "a Canaanite, a daughter of hell, an idolatress." He commended the murder of the Duke of Buckingham, and advised others to do the like. In every page he abused the king and queen, the govern-

ment, and the constitution: he incites the rabble to smite the bishops under the fifth rib; he quotes passages from the Jewish Scriptures to strengthen his advice; and then, by a crafty device, he thought to escape the censure of the king, by throwing all the odium on his advisers.

Leighton did not deny that he wrote the book, but he maintained that he did it from no ill design, and that his design was merely to draw the attention of parliament to the national grievances, and thereby induce them to adopt such measures as might tend to the welfare of the Church and State, and the honour of the king. This lame defence was, in effect, a justification of his printed assertions, otherwise he must have thought that his judges were destitute of common sense. He was accordingly sentenced to be imprisoned in the Fleet Prison during his life, and to pay a fine of £10,000 to the king. He was then, in respect to his Ecclesiastical functions, referred to the high commission, because the other court could not inflict any corporal punishment on persons while in holy orders; where, being degraded from his ministry, he was brought back, and sentenced to be placed in the pillory at Westminster during the sitting of the court, and there whipped; after his whipping to have one of his ears cut off, his nose slit, his forehead branded with S. S. for *sedition* *slanderer*, and then conducted to prison. At another time, he was to be placed in the pillory at Cheapside, his other ear cut off, again whipped, and then conducted to prison, till his majesty should be pleased to set him at liberty.

Great as the offence was then considered to be, the punishment was barbarous, cruel, and atrocious, shewing the fierceness and barbarity of the age. It may be doubted whether the sentence was intended to be executed on this unfortunate man, for, though it was given towards the end of Trinity Term, yet five months were suffered to elapse, in order to give some opportunity to the offender for penitence: it was not till the 4th of

November that Leighton was actually degraded. Rushworth indeed asserts, that "it required some time in the Ecclesiastical court, in order to the degradation of the defendant;" but this formality was utterly gratuitous, for Leighton was not ordained by the English Church, but was of Presbyterian ordination, and, therefore, could not be expected to derive any favour from the Church of which he was not a member. This proceeding, however, might have been instituted in order to give him the benefit of delay, that he might tender his submission, while, at the same time, it deprived him of entertaining the notion that the sentence could not be immediately enforced. But penitence was no feature of Leighton's party. On Wednesday, the 10th, being a court day, he was to have undergone the sentence, but on the previous night he effected, by some means or other, with the contrivance of his friends, his escape. A proclamation was issued to apprehend him, and he was taken in Bedfordshire, within two weeks, and returned to the Fleet. On the 16th of November, the first part of the cruel sentence was carried into effect before the New Palace at Westminster, and he suffered it to the full extent, with the exception of the fine and the imprisonment for life, being released after an imprisonment of ten years by the long parliament, in 1640. As a remuneration for his sufferings, he was made keeper of Lambeth Palace, at that time converted into a prison, and he died insane in 1644-5.

Such were the severe sufferings of the unfortunate Leighton, a man of considerable learning and abilities, and otherwise worthy of the university where he was educated, but whose "untempered zeal, as his countrymen gave it out," says Rushworth, "prompted him to that mistake for which the *necessity of affairs at that time required this severity from the hand of the magistrate* more, perhaps, than the crime would do in a following juncture." This is a remarkable admission from an author who has been charged with being partial to the Puritans.—*Lawson's Laud.*

LEIGHTON, ROBERT.

THE following account of Robert Leighton is given from "Keith's Scottish Bishops." Robert Leighton was the son of Alexander Leighton, D.D., in England, though a Scotsman, and descended of the family of Ulishaven (or Ulysseshaven) in Angus, commonly called Usan. Our prelate was born in England. Upon the severe treatment his father had met with from the court for publishing a book he called "Zion's Plea," the son, either then or soon after, came into Scotland, where, applying himself to theology, he became preacher at Newbottle in Mid-Lothian. When some of his warm brethren had once at a meeting proposed that the solemn league and covenant might be commended and preached to the people more universally from the pulpit, and his opinion came in course to be asked, his answer was, that every one might insist on that matter as they should be directed; but, for his part, his main scope should be, so far as God would enable him, to preach Christ crucified. The fame of his piety and learning made him very quickly chosen professor of divinity at Edinburgh, in the year 1658. Here he wrote his "*Prælectiones Theologicæ*," which were printed by the care of the Reverend Dr. Fall at York.

After the restoration of the royal family, he, together with Dr. Sharp and Mr. Hamilton, were called into England, where he was consecrated Bishop of Dunblane by the Bishop of Winchester, assisted by two other English bishops, on the 12th day of December, 1661. Before they were consecrated bishops, they were first ordained deacons and priests, whereby they expressly disclaimed the validity of their former ordination. Mr. Leighton did behave himself with so much piety, and a due inspection into the state of his dioceses of Dunblane first, and next of Glasgow, that many of the non-

conformists in these dioceses acknowledged that in him all the good qualities of a primitive bishop seemed to be revived. After eight years faithful discharge of his Episcopal functions in the see of Dunblane, Bishop Leighton was, by the king's pure choice, made commendator of Glasgow, upon the cession of Dr. Alexander Burnet, archbishop of that see, in the year 1669. I have been told that Dr. Leighton, finding his authority in the diocesan synod of Glasgow to be but weak, under the title and designation of commendator only, that he might the better establish his authority, did procure a *Congé d'elire* to the chapter of Glasgow, for electing him their archbishop, which was done accordingly on the 27th October, 1671. But the Duke of Lauderdale, then prime minister of state, for some political considerations, did not ratify the election by the king's letters-patent, as is usual, though his commendatory letters gave him a right to the revenue of the see. [Bishop Alexander Rose of Edinburgh, told me that the election flowed from the archbishop himself, not from a *Congé d'elire*, and that that was one of the reasons why it was not ratified by the kings.] Whether this did give a disgust to Dr. Leighton, as some have apprehended, or that it proceeded from his profound humility and self-denial, it is however certain, that he went up to London and resigned the archbishopric, as a burden too great for him to sustain. The Duke of Lauderdale did all he could to divert him from this step, but to no purpose; for the resignation he would needs leave with the duke, who still declared he would not make use of it, and did so far prevail with Dr. Leighton as to return to the management of the diocese, as if such a resignation had not been made. And this he continued to do until the year 1674, when the Duke of Lauderdale, being impeached by the English house of commons, thought fit, in order to gain to his interest the bishops of that nation, and by that means to ward off the impeachment, to make use of Bishop Leighton's resign-

nation, and to restore Archbishop Burnet to the see of Glasgow, from which he had been expelled, by the great power of the duke, ever since the year 1669—a proceeding which could not fail to be looked upon by all bishops as too heavy an encroachment upon the Church. Dr. Leighton being thus eased of his Episcopal function, retired himself from the world, and followed a life of contemplation and piety. For some space he lived within the college of Edinburgh, and then withdrew into England, where he died in the year 1684.

He inherited some property from his father; but his income as Bishop of Dunblane, was only £200, and as Archbishop of Glasgow, about £400 a year; yet, besides his gifts of charity during his life, he founded an exhibition in the college of Edinburgh, at the expense of £150, and three more in the college of Glasgow, at the expense of £400; and he gave £300 for the maintenance of four paupers in St. Nicholas's Hospital. He also bequeathed at last the whole of his remaining property to charitable purposes. His library and MSS. he left to the see of Dunblane. As a preacher, he was admired beyond all his contemporaries. "He had," says Bishop Burnet, "a sublime strain in preaching, with so grave a gesture, and such a majesty both of thought, of language, and of pronounciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him." His admirable Commentary on the First Epistle of St. Peter, has been often reprinted. The most complete edition of his works is that which appeared in 1808, in 6 vols. 8vo., with a life of the author, by the Rev. G. Jerment.

LELAND, JOHN.

JOHN LELAND, a dissenting minister, was born at Wigan, in Lancashire, October 18, 1691. He was educated

at Dublin, where he was ordained assistant-minister to a congregation of Presbyterians in 1716. In 1730, he published an answer to Tindel's "Christianity as old as the Creation;" and in 1737 another work against Morgan's "Moral Philosopher;" for which the University of Aberdeen sent him the degree of doctor of divinity. After this he wrote a reply to Dodwell's "Christianity not founded on Argument;" and "Remarks on Bolingbroke's Letters on History;" but his principal work is "A View of the principal Deistical Writers in England," 3 vols. 8vo. Dr. Leland's next performance was entitled "The Advantage and Necessity of the Christian Revelation," 2 vols. 4to. He died Jan 16, 1766. After his death were printed four volumes of his sermons, with his life prefixed.—*Watkins*.

LELAND, THOMAS.

THOMAS LELAND, more distinguished as a classical scholar than a divine, was born at Dublin, in 1722, and became a fellow of Trinity College. He was ordained in 1748. In 1763, he was appointed professor of oratory in the University of Dublin, having established his fame by his literary labours. In 1764, he began to bring his learning to bear in some degree on theology: in that year he published "A Dissertation on the Principles of Human Eloquence;" with particular regard to the style and composition of the New Testament; in which the observations on this subject by the lord Bishop of Gloucester (Warburton), in his discourse on the "Doctrine of Grace, are distinctly considered, being the substance of several lectures read in the oratory school of Trinity College, Dublin," 4to. This was answered in a very petulant spirit by Hurd. In 1768, Dr. Leland was appointed chaplain to Lord Townsend, lord lieutenant of Ireland. He obtained the prebend of Rathmichael, in

the cathedral church of St. Patrick, Dublin, united with the vicarage of Bray, both of small value, but tenable with his fellowship. In 1773, appeared his "History of Ireland, from the invasion of Henry II., with a preliminary discourse on the ancient state of that kingdom," 3 vols. 4to. He died in 1785.—*Life prefixed to his Works.*

LENFANT, JAMES.

JAMES LENFANT was born at Bazoches, in the Beauce, in 1661. He studied divinity at Saumur; and he afterwards went to Geneva, to continue his studies there. In 1683, he went to Heidelberg, where he was admitted into the ministry in the following year; and in 1685, he was appointed chaplain of the Electress Dowager Palatine, and pastor to the French Church. The descent of the French into the Palatinate, under Turenne, in October, 1688, obliged him to flee to Berlin, where the Elector Frederic, afterwards king of Prussia, appointed him pastor; and he continued to reside in that city for nearly forty years. In 1710, he visited England, where he was kindly received. In 1712, he went to Helmstadt; in 1715, to Leipsic; and in 1725, to Breslau, to search for rare books and manuscripts. In 1724, he was chosen a member of the Academy of Sciences at Berlin. He died of a paralytic attack, on the 7th August, 1728, in his sixty-eighth year, and was interred at Berlin, at the foot of the pulpit of the French Church, where he ordinarily preached. His principal works are, "Histories of the Councils of Pisa, Constance, and Basle," each in 2 vols. 4to. In conjunction with Beausobre, he published "The New Testament, translated from the original Greek into French, 2 vols. 4to., with notes, and a general Preface, or introduction to the reading of the Holy Scriptures." His publication, "De inquirendâ Veritate, is a Latin translation of Malebranche's Search after Truth." He

wrote also, "The History of Pope Joan;" this is taken from the Latin dissertation of Spanheim: "Poggiana, or the Life, Character, Opinions, &c., of Poggio, the Florentine, with the History of the Republic of Florence; and "History of the Wars of the Hussites." He was also a contributor to the Bibliothèque Choisi of Le Clerc, and to the Nouvelles de la République des Lettres.—*Bibl. Germanique. Niceron.*

LENG, JOHN.

JOHN LENG was born at Norwich in 1665, and educated at St. Paul's School, and at Catharine hall, Cambridge. In 1708, he was presented to the rectory of Beddington, in Surrey; and he was appointed chaplain to George I., who promoted him to the see of Norwich in 1723. He died in 1727. Richardson, in his continuation of Godwin, calls him a man of first-rate genius and abilities. In 1695, he published the "Plutus and Nubes of Aristophanes," Greek and Latin, 8vo. with notes. In 1719, he preached the Boyle Lecture. He also edited the magnificent edition of "Terence," Cambridge, 1701, 4to. For this he consulted thirteen manuscripts, and many ancient editions, and enriched the work with critical notes, and a dissertation, "De Ratione et Licentiâ Metri Terentiani." It was reprinted at Cambridge, in octavo, 1701 and 1723. He also corrected the sixth edition of Sir Roger l'Estrange's translation of "Cicero de Officiis."—*Nichols's Bowyer. Legson's Environs.*

LEO.

LEO, surnamed the Great, and called a saint, was born at Rome, where he made himself useful to the Church, under Popes Celestine and Sixtus III.; and, while yet a

deacon, was concerned in all the more important affairs of the Roman see. The Roman clergy recalled him from Gaul, whither he was gone to reconcile Albinus and Aëtius, generals of the army, and raised him to the bishopric of Rome, to which see he was consecrated on the 29th of September, 440. He considered a high dignity as a place where falls are most frequent, and always most dangerous; and he cried out, "Lord, I have heard your voice calling me, and I was afraid: I considered the work which was enjoined me, and I trembled. For what proportion is there between the burden assigned to me and my weakness—this elevation and my nothingness? What is more to be feared than exaltation without merit, the exercise of the most holy functions being entrusted to one who is buried in sin? O you, who have laid upon me this heavy burden, bear it with me, I beseech you; be you my guide and my support; give me strength, you who have called me to the work—who have laid this heavy burden on my shoulders."

From the very beginning he applied himself wholly to the functions of his office, instructing the people committed to his care by his sermons, and the rest of the Christian world by his letters. Ninety-six of his sermons have reached our times, and one hundred and forty-one of his letters. These are valuable, not only from their intrinsic merit, but from their making us acquainted with the state of the Church in the fifth century. We find, from these and other sources, the Catholic Church the same in its fundamentals as in the former age.

There was the same canon of Scripture, the same opinion of the Trinity, of the person of Christ, of His offices, of the corruption of man, of grace, of justification by faith, of the resurrection of the body, and of the Eucharist: these points of doctrine are to be found in the Articles of the Church of England, literally and truly the same to this day.

There are abundant testimonies to this fact to be

found in the writings of the "Magdeburg divines;" the "Catalogue of Witnesses by Flaccus Illyricus;" "Laurence's Compendium of Confessions;" "Hottinger on the Confessions of Cyril," and many others. Whoever examines the opinions of Augustine, on these points, will see how widely the council of Trent afterward departed from the true faith of the Church of Christ.

Several modern authors, viz., De Mornay, Albertinus, Vossius, Dallæus, Claudius, and several others, have shewn how much the fathers of this age were averse to the dogma of transubstantiation, or the corporal presence. The Eucharist was celebrated in an audible voice, communion was in both kinds, and given into the hands of the communicants.

But superstition began to make its advances. The Apocrypha was added to the canonical books of the Old Testament by the council of Carthage, A.D., 419, but not the whole: it is probable that the books of the Maccabees were omitted.

Images, and picture-books of the acts of the martyrs, began to be very general, though opposed by Epiphanius and others: a veneration for such things spread very widely during the whole of this century, and although the practice was not sanctioned by law, it was much cherished by superstition. Augustine, Theodoret, Euagrius, and others, strongly condemned those who revered pictures and images.

The practice of invoking the Virgin Mary and the saints of the past ages, though not sanctioned by any command or canon, began to find many admirers. The Orientals were the partisans of this error, which, however, had not much affinity to the present superstitious practice of the Romish Church. There was no canonizing of saints, processions, masses, vows, nor oblations in their reverence for saints.

A veneration for the virtues of the cross and of relics also sensibly increased through the support of Jerome,

Paulinus, Bishop of Nola, Ambrose, and others : but the multiplication of relics was not so extensive as it became in after times, nor did this veneration extend to clothes, combs, stones, or ashes. No religious adoration, prayers, nor offering of gifts to these relics, was yet considered religiously necessary ; which is a fact abundantly clear, from the genuine and existing monuments of this age. Augustine and Vigilantius stoutly opposed the increasing fanaticism, and they were treated with great harshness by Jerome on that account.

Leo was appointed to the see of Rome when the authority of that see was undefined, being by some admitted to be greater than it really was ; and, as was naturally the case, the Bishops of Rome were on this account often induced to assert very questionable rights, and to assume a power which other bishops were not prepared to concede. An energetic man like Leo was sure to assert his authority to the utmost, when, by so doing, he thought to advance the cause of religion ; and in the case of St. Hilary of Arles, who very properly resisted the interference of the Bishop of Rome in the affairs of the Gallic Church, Leo was betrayed into some violence of manner and intemperance of conduct. Although it is customary to give to Leo the title of Pope, it would be absurd to compare him in rank, pretensions, or power, to those who afterwards, as temporal princes, occupied the see of Rome ; and his controversy with St. Hilary is interesting as shewing how gradually papal pretensions were advanced. It is not necessary, as some Protestant writers have done, to accuse Leo of pride and arrogance ; and his whole life seems to prove the injustice of the charge. But he certainly asserted for his see powers, thinking he possessed them, and wishing to secure them for the good of the Church, as he supposed, to which he was not entitled.

History frequently assigns a priority to the Bishop of Rome, but not a superiority. Anglicans, and members

of the Greek Church do not deny his priority; but as they do not find for 600 years any vestige or proof of his divine right on that account to govern the Church, they deny his universal Episcopacy. The priority had been ceded to him on account of the great authority of the city of Rome, as well as of the antiquity of that Church; but it is a fact which goes far to nullify the Pope's claims to universal obedience, and shews the opinion of the Church in the fifth century, that, as will be shewn presently, the Bishop of Constantinople was made in many respects equal to the Bishop of Rome, the order of time alone excepted, and this too on the ground that the two cities were of equal dignity. There was not a wider distinction between these two prelates than there is between the Archbishops of Canterbury and York.

Upon this acknowledged priority and precedence, the attempt of exercising a superiority was grounded. Innocent had contended for the right of the Bishop of Rome to hear appeals. Zosimus had endeavoured to obtrude upon the Africans a spurious canon on the subject: Boniface and Celestine pursued the track of their predecessors; and, such being the case, it was natural for Leo to determine to maintain what many believed to be a right of his see, and a right necessary to be exercised in order to support the declining discipline of the Church. But it seldom happens that a man contends for a right without pushing it further than he at first intended. By the Canons of Sardica, a mere provincial council, the Bishop of Rome was empowered, upon an appeal to him, to order a cause to be re-examined, not at Rome, but at the provinces, and by such of the neighbouring bishops as he should name. But Leo claimed a power of summoning these bishops to Rome, and judging their cause there anew.

Leo's dispute with St. Hilary began in 445. Chelidonius, Bishop of Besancon, had been deposed by the unanimous consent of a council over which Hilary,

Bishop of Arles and Exarch of the seven provinces of Narbonne presided, and against the sentence Chelidonius appealed to Leo, and repaired to Rome, there to state his case. Leo acted very much in the same way as some of the bishops of the Church of England at the present time, with respect to schismatics excommunicated or under censure by the bishops of the Church of Scotland, he admitted Chelidonius to his Communion, and, in defiance of the judgment given against him by the Church of Gaul, he permitted him to exercise the functions of his Episcopal office in Rome. The Gallican bishops were justly indignant, and Leo and Chelidonius were surprised by the arrival of St. Hilary at Rome. Though it was then the depth of winter, he had made the journey on foot, determining, when contending for the rights of his see, to give this proof of his humility. He entered Rome without any prelatical pomp, wholly unobserved. The journey of St. Hilary may have been necessary, but it would perhaps have been more dignified had he contended against the pretensions of Leo in his own diocese. But public opinion was more with Leo than with Hilary, and the latter may have thought, therefore, his personal influence of importance.

There seems to have been on his part something like a compromise; he was willing to act up to the spirit of that Sardican canon to which allusion has before been made; and although he declared that he was come to Rome rather for a friendly conference than to engage in a dispute, he consented to hear, in the presence of Leo and of some other bishops, what Chelidonius had to offer against the judgment of the Gallican bishops, over whom he had presided. Of what was said on either side, in this intercourse, we know little. Leo accused Hilary of using intemperate language, while history informs us that Leo was guilty of intemperate conduct, for, upon the breaking up of the Conference, he caused St. Hilary to be seized and put under arrest; an instance

of violence which Rome had not yet seen with respect to a bishop, and in a matter not of faith, but only of discipline.

Leo, notwithstanding the remonstrances of Hilary, appointed another day for examining and judging again the cause of Chelidonius; but Hilary, having now discovered that he had placed himself in a wrong position, found means to escape from his guards, and returned, after a painful journey, to Arles. Leo immediately annulled the judgment of the Gallican bishops, declared Chelidonius unlawfully deposed, and St. Hilary cut off from the communion of the faithful: he deprived him of all jurisdiction over the seven provinces; suspended him from ordaining any bishop, or even assisting at the ordination of any; and suppressed the dignity of Exarch annexed to the see of Arles. Leo wrote also a violent letter to the bishops of Gaul, with the object of lowering in their estimation, Hilary, a man whom they revered as a saint. Leo was well aware that such exorbitant powers would not be recognized by the Gallican bishops, and that his decree would be resisted; he therefore resorted to the secular power. Valentinian III. was at this time emperor of the West, and over his weak mind Leo exercised considerable controul. From him, therefore, he obtained a rescript, establishing Leo's authority in Gaul, in which rescript it was assumed that Leo possessed the rights he claimed, the secular authority being only required to enable him to exercise it over persons factiously opposed to it.

It was in vain that Hilary, by conciliatory letters, and by sending legates to Rome, sought a reconciliation with Leo; as Hilary had enjoined his legates not to agree to any terms that might prove prejudicial to the liberties of the Gallican Church, and as Leo was bent on maintaining his authority, as stated in the imperial edict, no reconciliation could be effected. In vain was St. Hilary urged by friends, on the ground of policy, to yield; he chose

rather to die out of Leo's communion than to be restored to it by yielding his rights and liberties.

These facts are stated at some length as shewing how the authority of the Roman See was gradually established; at the same time, as was before stated, we are not to judge of Leo's conduct in the proceeding without taking into consideration the prevalent notions of the age. The principle of centralization was generally acted upon; and in Ecclesiastical, as in civil transactions, the wish of the people was to appeal to Rome. Discipline in the Church was no longer what it had been, and many persons conceived that it could only be restored by their constituting a visible head of the Church at Rome, with secular authority sufficient to enforce his decrees. Public feeling was entirely tending that way. In many instances the bishops of Rome had interfered with good effect; and it was only occasionally that a few high churchmen, like St. Hilary, were found to resent it. It is to be observed that this controversy did not prevent Leo from speaking of Hilary after his death in honourable terms; and St. Hilary is to this day regarded by the Church of Rome as a saint of the first class.

We have another instance of the gradual influence which the Bishops of Rome obtained, when about this time the Priscillian (*see Priscillian*) heresy was revived in Spain. Turibius, Bishop of Astorga, finding his suffragan bishops less zealous in the suppression of this heresy, demoralizing as it was, than they ought to have been, applied for assistance to St. Leo, who condemned the doctrine of Priscillian as impious and detestable, and declared all who tolerate heresies no less guilty than those who embrace them. He approved the conduct of Maximus, by whom Priscillian and some of his followers had been executed, his crimes being such as merited death by the civil laws. Leo, at the request of Turibius, sent into Spain a circular letter, earnestly requesting, or rather commanding, the bishops of that province to

assemble in council, and to clear themselves without delay, by anathematizing the Priscillianist heresy. They accordingly held two councils for that purpose.

Leo was more legitimately employed in Rome, his own diocese, in opposing the heresies and the immoralities of the Manichees, who, when Carthage had been taken by the Vandals, in 439, fled in great numbers out of Africa into Rome. By the vigilance of Leo they were discovered, and many of them seized, together with their bishop. Leo, in a grand assembly, declared their abominations, and they confessed that what he stated was true. Some of them abjured their errors and were converted, while those who persisted in their errors were banished; and Leo, by a circular letter, warned the bishops to be on their guard against them.

In the controversy which originated with Eutyches, (and for an account of which the reader is referred to the "Life of Eutyches,") Leo bore a prominent and distinguished part. The doctrine taught by Eutyches may be reduced to two heads:—1, That as there was but one Christ, so there was but one nature in Christ: 2, That this nature consisted of the divine and human natures, become one by the hypostatical union. Eutyches, having been anathematized by a council held at Constantinople, appealed to an Œcumenical council, which the Emperor Theodosius was obliged, though with great reluctance on his part, to call. The emperor had then the right of convoking councils; and when he determined to convene a general council at Ephesus, he invited Leo to attend. Leo begged to be excused from attending in person, since the affairs of his own Church required his presence, and because none of his predecessors had ever assisted in person in councils held out of Italy. In this we see again Leo's determination to uphold the dignity of his see. He promised, nevertheless, to send legates who should act in his name. This is the first time the legates of the Bishop of Rome are styled *legates de latere*

suo, that is, belonging to the Church of Rome, or under her immediate jurisdiction.

In the meantime Leo, having been informed by Flavian, Bishop of Constantinople, of what had passed in the council of Constantinople, highly approved of the proceedings and decisions of that assembly, openly declared against Eutyches, condemned his doctrine as heretical and blasphemous, and strictly enjoined his legates, at their setting out for the East, to agree in all things, and act in concert with the Bishop of Constantinople, whose faith he knew to be orthodox. He answered that prelate by a letter, which is deemed one of the most valuable monuments of antiquity, and is thought to have contributed more than anything else to the great fame and reputation which he afterwards acquired. For he there explains at length, and with all the perspicuity the subject can bear, the doctrine of the Church concerning the mystery of the incarnation, and alleges from the Scripture, and the fathers, all that can be said to confirm it. This letter was afterwards received by the Œcumenical council of Chalcedon, and by all the bishops of the Catholic Church; nay, in the Western Churches it was constantly read during Advent, together with the Gospel. The council of Rome under Gelasius, anathematized all who should reject but a single word it contained; and Gregory the Great would allow none to be truly orthodox who did not admit the definitions of the first four Œcumenical councils, and Leo's letter. It was received by the council of Apamea about the year 535, and styled by the fathers of that assembly, the true column of the orthodox faith. Some even caused it to be read to them at the point of death, to shew that they died in the faith of the Church. But what reception it met with from the present council, we shall see hereafter.

Leo wrote several letters on this occasion, all bearing the same date with that to Flavian, the 13th of June, 449, viz., one to the Emperor Theodosius, one to the

Empress Pulcheria, one to the Abbots of Constantinople, and one to the council. These letters were all calculated to prove the doctrine of the two natures, to confute the opposite opinion, and to encourage those to whom they were addressed, to contribute, so far as in them lay, towards extinguishing the flame which Eutyches had ignorantly kindled. For Leo constantly ascribes the errors of Eutyches to his ignorance; and speaks of him in his letters as a man altogether incapable of understanding either the Catholic system or his own. These letters were all delivered to the legates, who set out for Ephesus about the latter end of June.

Of the violent and disgraceful proceedings at Ephesus, under Dioscorus, called the tyrant, it is unnecessary here to speak, and the reader is referred to the "Life of Eutyches." It was never permitted to be called a council, but is stigmatized by the name of *Latrocinium Ephesinum*, (on account of the violence, peculiar to robbers,) of Dioscorus and his party, who supported Eutyches. The Emperor Theodosius, inclining to favour the party of Eutyches, this being the liberal or low Church party, Leo assembled a council at Rome, consisting of almost all the Western Bishops, and, by their advice, wrote in their name and his own, complaining of the violence committed at Ephesus, and entreating him, in the name of the Holy Trinity, to declare null what had been done in that assembly, until a greater number of bishops should assemble from all parts of the world, to give their opinion concerning a point in which they were all equally concerned.

This address of the pope shews that in that age general councils were not "gathered together without the commandment of princes;" and the treatment of the council held at Ephesus, which was legally convened, proves that the doctrine then was the same as the doctrine of the Church of England, as stated in our twenty-first Article.

But it was not till Pulcheria had succeeded her brother Theodosius, and, with her husband Marcian, ascended the imperial throne of the East, that a council was called. By the partiality of Pulcheria for Leo, and his determination to advance the privileges of the Roman see, concessions had been made to him; but still, when the council assembled at Chalcedon, it met, as other councils had done, "by the authority, by the decree, by the command, of the most pious emperors," without the least notice being taken of the Bishop of Rome and his authority. The bishops who composed the council of Chalcedon declared themselves "to be gathered together by the grace of God and the command of the emperors." Leo does indeed say in one of his letters that it was convened with the consent of the apostolic see, but every other bishop might have said the same, though the virtues and graces of Leo gave him a prominence.

In the council of Chalcedon, the legates of Leo certainly held the first place, but by sufferance, not of right; for as Leo pleads in one of his letters to the emperor, "it is fit that Paschasinus should preside at the council in my name; because some bishops have not withstood the efforts of error with due firmness and constancy." None of the chief bishops of the East were indeed in a condition to preside. This circumstance, of course, was one more step in the advance of papal power; and the spirit which animated Leo, influenced his legates, who assumed an authority which, though disputed, it was difficult to resist.

By the council of Chalcedon, which assembled in 451, and of which a fuller account is given in the "Life of Eutyches," a confession or definition of faith was published, in which the doctrine and creeds of the three preceding councils of Nice, Constantinople, and Ephesus, were confirmed; the epistles of St. Cyril of Alexandria, and Leo of Rome approved; and the orthodox doctrine of the existence of two perfect and distinct natures, the

divine and the human, in the unity of the person of our Lord Jesus Christ, was clearly defined. Eutyches and his supporter, Dioscorus, were condemned as heretics.

But Leo was doomed to meet with a great mortification in this council, for the fathers of this council, proceeding on the principle that the political importance of a city ought to give precedence to its bishop, decreed the same rights to the Bishop of Constantinople, in the Eastern Church, which the Bishop of Rome had already acquired in the Western. It was the spirit of centralization which gradually led to the undue powers invested in the Bishops of Rome and Constantinople. The priority was, of course, conceded to the Roman prelate, the council deeming that the bishop of new Rome or Constantinople should have the first place of honour after the Bishop of old Rome. It is possible, that from the prevalent spirit of centralization, the council would have conceded greater powers to the Bishop of Rome, had they not been disgusted by the quiet assumptions of superiority on the part of Leo, and by the arrogance of his legates; but, as it was, they declared the Archbishop of Constantinople a patriarch, and the first among the patriarchs of the East. This measure Leo had foreseen, and in vain attempted to prevent, through his legates. When it was carried, he protested against it; and the Archbishop of Constantinople was actually forced, for his emperor's sake, to write to Leo in a submissive strain.

Still the decree of the synod remained in full force; and thus began the long contest of jealousy between the Bishops of Rome and Constantinople. It ought to be noticed that the Bishop of Rome had as yet no peculiar title in the West. In the East, the titles appropriated to patriarchs were extended to him: but in the West these titles were given to all bishops indiscriminately.

In these proceedings, if we cannot unite with Romish writers in acquitting Leo of an overbearing temper, which probably was his trial, we cannot, agree with those Protestants who, justly offended at the usurpations of the see of Rome, regard him as one who was arrogantly seeking his own aggrandizement. The spirit of the age tended to centralization : the inclination of all men was to appeal from native oppression to a great bishop, who was not likely to be prejudiced by local jealousies : the weak sought protection from a bishop so powerful, by his position, as was the Bishop of Rome : and the influence of the Bishop of Rome with the civil rulers of the state was likely to be beneficial to the whole Church. It was not the Bishop of Rome only who desired to support his see : it was the desire of the majority of Christians. They desired to see that bishop powerful ; and it was natural for the holder of the office to feel it to be his duty to maintain rights which might be exercised so advantageously for the Church. In Leo's mind a principle would be involved in this question : whether, in his mode of maintaining that principle there is not something to censure is another thing. But although in this respect he erred, his many virtues and his great genius, are to be set in the opposite scale, by him who would judge fairly of his character. And if he erred at any time by too high a spirit, it is certain that he did so unintentionally, and that he would have repented of the fault if he had discovered it ; for one of his observations was, that it is a fundamental maxim of our holy religion, that the only true and valuable riches consist in that blessed poverty of spirit which Christ teaches us to look upon as the first and main step to all happiness. This is a profound and sincere humility of heart, and a perfect disengagement from all inordinate love of earthly goods. By this rule, those who are exalted above others by their rank, learning, or other abilities, differ not by these advantages from the poorest, in the eyes of God :

only poverty of spirit makes the distinction, and shews which is truly the greatest. Of this courageous poverty the apostles and primitive Christians set us the most illustrious example. What is greater than this their humility? What is richer than this their poverty? By imitating this spirit, we enter into the possession of the riches of Christ. And we shall improve our share in all these spiritual treasures of grace, love, peace, and all virtues, in proportion as we shall advance in this spirit. Leo puts us in mind, in another place, that in putting on this spirit, which is no other than that of Christ, or the new man, consists that newness of life in which we are bound to walk according to the spirit of Christ; which delivers us from the power of darkness, and transfers us into the kingdom of the Son of God; which raises our love and desires of heavenly goods, and extinguishes in us the concupiscence of the flesh. We put on this spirit by baptism, and we strengthen ourselves in it by being fed with the body of Christ. For what is the fruit of our partaking of the body and blood of Christ, but that we may pass into that which we receive; and that in Whom we are dead, and buried, and raised again (in the newness of our spirit and life) we may bear Him both in spirit and in our flesh through all things. Next to frequent devout communion, the assiduous meditation on the life of Christ is the most powerful means of learning the true spirit of His divine virtues, particularly of that humility of which His whole life was the most astonishing model, and which is the summary of His holy precepts. Leo, by his devotion to the Redeemer, and the zeal with which he defended the mystery of His incarnation, was led to cultivate His spirit of poverty and humility; from whence sprang that ardent charity, that admirable greatness of soul, and that invincible courage, which were so conspicuous in all his actions.

In the year 452, when Attila, the king of the Huns,

having ravaged Italy, was approaching Rome, Leo was sent with two other men of distinguished rank, on an embassy to him, and being received with the respect due to his virtues, his genius, and his venerable aspect, effected a peace with the tyrant. "The lying legend" of Rome ascribes the success of the negociation to the miraculous appearance of St. Peter and St. Paul, but of this not so much as a hint is given by Leo himself, or any contemporary writer.

In 453, the peace of the Church was disturbed by the monks of Palestine, who declared against the council of Chalcedon. They were headed by a demagogue of their own order, Theodosius, and he, advancing with an army of monks and anchorets, joined by outlaws and robbers, made himself master of Jerusalem, where the cruelties they committed were excessive. The monastic system was not so perfect as some of its modern advocates would have us believe. But still the monks, though rebels and incendiaries, were open to reason, and a letter to them from Leo made a deep impression upon their minds, and, persuaded by that letter, or terrified by the military preparations against them, under the direction of the emperor, the monks dispersed.

In 455, Genseric, king of the Vandals, was invited by Eudocia, the widow of Valentinian, to revenge the death of her husband and his friend. He appeared unexpectedly before Rome, when Leo went out to meet him, and again became the benefactor of his country by prevailing with him to restrain his troops from the slaughter of the people and the conflagration of the city. But though the city was not burned, it was plundered, and the piety of Leo became again apparent, in the reparation of the churches and the re-purchase of the plate, of which they had been robbed. He also sent alms to relieve the bodily wants of those who had been taken captive into Africa, and clergy to administer to their spiritual necessities.

New disturbances occurred in Egypt under Timotheus Ælurus, with the monks, who inclined to the Eutychian heresy; but by the wisdom and exertions of Leo they were appeased, and he had the satisfaction of seeing tranquillity restored to all the Churches before he died.

In 458, he was consulted by Nicetas of Aquileia, on some points of discipline. The Huns, in their retreat from Italy, carried away many women among other captives, and some of these women, supposing their husbands to be dead, married again. The question asked of Leo was, whether a woman, on finding her first husband still alive, was to leave her second husband, and his answer was in the affirmative, if she were re-demanded by the first husband, but not otherwise. And to the next question, relating to the validity of baptism administered by heretics, he requires the persons so baptized to be confirmed by the invocation of the Holy Ghost and the imposition of hands.

In 458, he also persuaded the Emperor Majorianus to enact a law that no virgin should take the veil under forty years of age. It would have been well for the Church if this law had never been repealed.

In 459, he laid the foundation of auricular confession. It had hitherto been the custom for the most grievous offenders to make confession of their sins publicly, in the face of the congregation; or at least for the clergy occasionally to proclaim before the whole assembly the nature of the confessions they had privately received.

This practice Leo discouraged, or rather he advised that hidden sins, sins not publicly known, should be confessed to the priest only. It is probable that he was almost compelled to adopt this course; and that now that the Church had become so large a body, and in an age so corrupt, he perceived that public confession would be gradually discontinued, and that he must adopt other means to afford an opportunity for those to confess who desired to do so.

It is not to be supposed that Leo denied that confession to God alone was sufficient, for even in the twelfth century there were many who would not admit of an obligation to confess to a priest. Indeed the present doctrine of Rome in the *necessity* of auricular confession, was not established before the year 1215, at the council of Lateran, held under Pope Innocent III.

Leo died in the year 461. The best edition of his works is that by Pere Quesnel, Lyons, 1700, fol. They have been reprinted by Father Cacciaci, 3 vols. fol.; and at Venice, by Messrs. Ballerimi, 3 vols. fol. P. Maimbourg has written a history of his Pontificate, 4to, or 2 vols. 12mo.—*Quesnel. Baronius. Cave. Du Pin. Fleury. Bower's History of the Popes. Walsh's History of the Popes. Mosheim. Spanheim. Maimberg.*

LESLIE, CHARLES.

CHARLES LESLIE, or LESLEY (for the name is written in both ways in works published by himself), was the second son of Dr. John Leslie, who was distinguished for his learning and general attainments in the courts of King Charles I. and II., and was advanced successively to the bishoprics of Orkney, Raphoe, and Clogher. His son Charles was born in 1650, and commenced his education at Inniskilling, in the county of Fermanagh. He was admitted, in 1664, a fellow-commoner in Trinity College, Dublin, where he remained till he commenced Master of Arts, having had for his tutor Michael Ward, who was afterwards provost, and successively Bishop of Ossory and Derry. He then entered himself at the Temple in London, and for some years studied the law: but, growing weary of that profession, he relinquished it, and applied himself to divinity. In 1680, he entered into holy orders, and in 1687 became chancellor of the cathedral of Connor, and acted as a justice of the peace;

about which time he rendered himself particularly obnoxious to the papists, by opposing the measures of James II. for their advancement. The see of Clogher having become vacant in 1687, Parrick Tyrrel, a Roman Catholic, was appointed by the king to succeed, and had the episcopal revenues assigned to him. He set up a convent of friars in Monaghan, and fixing his habitation there, held a public visitation of his clergy with great solemnity. Some subtle logicians attended him in this visitation, and he challenged the Protestant clergy to a public disputation. Mr. Leslie undertook the task, which he performed to the satisfaction of the Protestants, though each party, as is generally the case, claimed the victory. He afterwards held another public disputation with two celebrated popish divines in the Church of Tynan, in the diocese of Armagh, before a very numerous assembly of persons of both religions: the issue of which was, that Mr. John Stewart, a popish gentleman, solemnly renounced the errors of the Church of Rome. The appointment of a Roman Catholic bishop was followed by that of a high sheriff for the county of Monaghan of the same religion. This proceeding alarmed the gentlemen of the county, who, depending much on Mr. Leslie's knowledge as a magistrate, went to consult him at his house, where he was then confined by the gout. He told them that it would be as illegal for them to permit the sheriff to act, as it would be for the sheriff to attempt it: and upon their pressing him to attend in person at the approaching quarter sessions, and promising to second his measures, he was carried there in great pain and with much difficulty. The pretended sheriff being asked whether he was legally qualified, made answer "that he was of the king's own religion, and it was his majesty's will that he should be sheriff." Mr. Leslie replied, "that they were not inquiring into his majesty's religion, but whether he had qualified himself according to law for acting as a proper

officer. That the law was the king's will, and nothing else to be deemed such ; that his subjects had no other way of knowing his will, but as it is revealed to them in his laws ; and it must always be thought to continue so, until the contrary is notified to them, in the same authentic manner." Upon this the bench unanimously agreed to commit the pretended sheriff for his intrusion and arrogant contempt of the court Mr. Leslie also committed some officers of that tumultuous army which the Lord Tyrconnel raised for robbing the country. He is even said to have proceeded still further in avowing his opposition to the ruling party, and to have spoken of James as no longer "defender of the faith," or "head of the Church;" and the people were so animated by his speeches that they attacked the friends of the monarch, and the contest was stained by the blood of the opponents.

Notwithstanding the opposition which he thus offered to the papists, Mr. Leslie was a staunch supporter of the exiled family at the revolution of 1688, and refused to take the oaths to King William and Queen Mary. He was in consequence deprived of his preferments, and was esteemed the head, or at least a man of the greatest abilities, among the non-jurors. In 1689, when troubles began to arise in Ireland, he withdrew with his family into England, and employed himself in writing political pamphlets, to serve the cause which he had embraced.

Though Mr. Leslie was thus opposed to the existing government, he continued a zealous supporter of the Church of England as to all her doctrines. His controversy with the Quakers is said to have arisen from his having lodged in the house of a preacher and writer of that persuasion. This person and his wife were converted by Mr. Leslie to the Church of England, and their children, who were already married, were baptized by him : but the parents had been baptized before the rise of Quakerism in England. Mr. Leslie wrote several

treatises against the Quakers. The first was entitled, "The Snake in the Grass," and appeared in 1696. It soon came to a second edition; after which an answer was written to it by George Whitehead, entitled, "An Antidote to the Snake in the Grass;" and Leslie, in a second edition of the "Snake," added a short supplement, in which he noticed this answer. He noticed it again in a work which also appeared in 1696, which was called, "Satan disrobed from his Disguise of Light:" and he replied still more at length to this and some other attacks upon his work, in "A Defence of a book entitled the Snake in the Grass." Among other answers which the Quakers put out to his book, one which they considered the *opus palmare*, as Leslie styles it, was "A Switch for the Snake;" and this called for a still farther reply from Leslie, in a work which he entitled, "A Second Defence, or the third and last part of the Snake in the Grass." This controversy also led into others: for when he had convinced some of the Quakers of the necessity of the two Sacraments of Baptism and the Lord's Supper, he found that they still felt doubts as to the persons who were to administer them, and that many of them were inclined to presbytery. To set them right upon this point, he published a work, in which he considers who are qualified to administer the two Sacraments, and also defends Episcopacy.

Among the works which have caused Mr. Leslie's name to be most celebrated, are those which he wrote against the Deists. The first, which bears the well-known title of "A short and easy Method with the Deists," was published in 1697, in a letter to a friend. It appears that this friend had been thrown into the company of infidels and scoffers, and asked Mr. Leslie for "some short topic of reason, without running to authorities and the intricate mazes of learning." A writer in the "British Critic" has asserted, that this

person was the first Duke of Leeds: but Mr. Leslie himself has informed us that it was written "for the satisfaction of a gentlewoman, though it is addressed as to a man:" and the history of this person's doubts, which amounted almost to despair, may be seen in p. 258 of the first volume. It is satisfactory to know that the "Short and easy Method" produced the desired effect: "for she came to reason calmly, and at last was fully convinced." Mr. Leslie was then prevailed upon to publish what he had written privately to this friend; and in a second edition he enlarged it very considerably. He also informs us that he had several conferences with some Deists upon the argument of his book, and that none of them were able to point out the insufficiency of it. No answer was published to it till the year 1710, and then there appeared a scurrilous and blasphemous treatise, entitled, "A Detection of the true meaning and wicked design of a book entitled, 'A plain and easy Method with the Deists, &c.'" Mr. Leslie replied to this attack in the same year, in "The truth of Christianity demonstrated;" to which was prefixed, "A Vindication of the short Method with the Deists." There is evidence that these works against Deism produced some effect, since a writer of note among the Deists, named Gildon, who had been publisher of "The Oracles of Reason," professed himself convinced by them, and publicly retraced his errors. He also wrote a book against his former opinions, entitled, "The Deists' Manual, or a rational inquiry into the Christian Religion," &c.

Leslie's "Short Method with the Jews" is written upon the same plan with that which he followed in writing against the Deists. He was led to this work by a conference which he had with an eminent Jew, who confessed that all his objections were answered, and that he intended to own his conviction; but he died soon after, during Mr. Leslie's absence, and to his great regret. The work against the Jews is dated Good Friday, 1689.

Leslie's controversy with the Socinians began in 1694, in which year he wrote a short letter to a friend, comparing the Socinian Trinity with that of the Christians. His friend had expected that the Unitarians would furnish him with an answer to this letter; but not having received any in the course of three years, he applied to Mr. Leslie for a second letter. This was accordingly written in 1697. He then published the first of the six dialogues, entitled, "The Socinian Controversy Discussed," which was answered in a short tract, "Remarks on Mr. Charles Leslie's first Dialogue on the Socinian Controversy." Leslie wrote an answer to these remarks, and his opponent again replied in "A Vindication of his Remarks." Leslie then published "A Reply to the Vindication," and this ended the first part of the controversy. When the sixth and last dialogue had appeared, it was followed by an examination to it, and apparently by the same writer who had remarked on the first dialogue. Leslie then wrote "An Answer to the Examination:" and before the work was published he found himself attacked still more violently by John Clendon, who printed, in 1710, "Tractatus Philosophico-theologicus de Persona, or a Treatise of the word Person." This book was condemned by the parliament, and an order was made for the prosecution of the author. Leslie's notice of it was very short, and formed a supplement to his answer to the examination of his last dialogue.

The principal works published by Mr. Leslie against the papists were, "The true notion of the Catholic Church, in answer to the Bishop of Meaux's Letter to Mr. Nelson," printed in 1703: "The Case stated between the Church of Rome and the Church of England," 1713: and "Of Private Judgment and Authority in Matters of Faith." It is stated by one writer, that Mr. Leslie made several converts from popery.

In addition to these works against the Quakers, Deists,

Jews, Socinians, and Papists, Mr. Leslie published several treatises upon various subjects.

It will have been observed that all these works were written subsequently to the revolution in 1688, and Mr. Leslie had occasionally paid visits to the exiled family abroad. These journeys, together with some political treatises which were offensive to the ruling party, were the cause of his finally leaving England, and accepting an offer to reside with the pretender at Bar le Duc. A room was fitted up for him in the pretender's own house, and he was allowed to read the Service of the Church of England to the Protestants of the family. The pretender is even reported to have given a promise that he would listen to Mr. Leslie's arguments concerning his religion; and the latter endeavoured, though without any effect, to bring about his conversion. According to Lord Bolingbroke, "Leslie was ill used by the chevalier, who was far from keeping the word which he had given, and on the faith of which Mr. Leslie had come over to him. He not only refused to hear him himself, but sheltered the ignorance of his priests, or the badness of his cause, or both, behind his authority, and absolutely forbad all discourse concerning religion." If Leslie felt dissatisfied with the pretender, it would seem to have been after the year 1714, when he wrote his celebrated letter to a member of parliament in London: and when the pretender withdrew into Italy, after his unsuccessful attempt upon England in 1715, Leslie accompanied him thither. He continued in that country till 1721; but his residence seems to have become extremely unpleasant to him, and he returned to end his days in his native country. He died in his own house at Glaslough, in the county of Monaghan, April 13, 1722.

The theological works of Leslie have been already referred to; it may not be unacceptable to the reader to have a list of his other publications. They are enumer-

ated by Harris, in his edition of Sir James Ware's works, and are as follows :—

1. An Answer to a Book [by Dr. W. King, Bishop of Derry] entitled, *The State of the Protestants of Ireland under the late King James's Government*, 1692.

2. *Gallienus Redivivus, or Murther will out, &c.*, 1695.

3. *Cassandra* (but I hope not) telling what will come of it: wherein the new Associations are considered, 1703.

4. *Rehearsals*; a paper published at first once a week, and afterwards twice, begun in 1704.

5. The Bishop of Sarum's [G. Burnet's] proper Defence from a Speech said to be spoken by him against Occasional Conformity, 1704.

6. The new Association of those called moderate Churchmen with the moderate Whigs and Fanatics, &c., parts i. and ii., 1705.

7. *The good old Cause, or Lying in Truth*; being a second Defence of the Bishop of Sarum from a second Speech, &c., 1710.

8. A Letter to the Bishop of Sarum, in answer to a Sermon preached by him a little after the Queen's Death, in Defence of the Revolution, 1715.

9. *Salt for the Leech*.

10. *The Anatomy of a Jacobite*.

11. *Delenda Carthago*.

12. A Letter to Mr. Molineux, on his Case of Ireland's being bound by the English Acts of Parliament.

13. A Letter to Julian Johnson.

14. Several tracts against Dr. Higden and Mr. Hoadley, afterwards Bishop of Winchester.

15. Two other pieces have also been ascribed to him; *The Principles of Dissenters concerning Toleration and Occasional Conformity*, 1705; and *A Warning for the Church of England*, 1706.

16. His Theological Works were collected and pub-

lished by himself in 1721, the year preceding his death. They occupy two volumes, folio; and his worthy friend, R. K., whom he thanks for the pains he had taken in procuring the publication of these works, was Roger Kenyon, a physician and non-juror, who died at St. Germain's. The Oxford edition of 1832, contains all the treatises which were collected in these two volumes, though not entirely in the same order; and more treatises have been added, whose titles are as follows:—

17. Letter to a Gentleman converted from Deism, vol. i. p. 9.

18. Letter against Alterations or Additions to the Liturgy of the Church of England, vol. i. p. 505.

19. Letter about the New Separation, vol. i. p. 509.

20. The Charge of Socinianism against Dr. Tillotson considered, vol. ii. p. 549.

21. Reflections upon the Second of Dr. Burnet's Four Discourses, vol. ii. p. 607.

22. A Supplement, upon occasion of a History of Religion, vol. ii. p. 635.

23. The Wolf stript of his Shepherd's Clothing, vol. vi. p. 353. —*Life, prefixed to his Works.*

LEVER, THOMAS.

THOMAS LEVER was born at Little Lever, in Lancashire, and educated at St. John's College, Cambridge, of which he was chosen fellow, and then master. He was ordained in 1550 by Bishop Ridley, and became an eloquent preacher in the reign of Edward VI. Bishop Ridley commended Lever, Latimer, and some other preachers, saying "that they ripped so deeply in the galled backs of the great men of the court, to have purged them of the filthy matter that was festered in their hearts, of insatiable covetousness, filthy carnality and voluptuousness, intolerable ambition and pride, and

ungodly loathsomeness to hear poor men's causes and God's word; that they of all other they could never abide." In the Marian controversy Lever fled, and resided for some time at Arrow, in Switzerland, where his principles were corrupted and he became a Calvinist. Nevertheless, on his return to England, though he was opposed to our Reformation, he conducted himself with propriety and decorum, and he died in 1577, still holding a prebend of Durham, and the mastership of Sherburne Hospital. Strype gives the following account of his publications:—"There were three sermons printed in the year 1573. The first preached in the Shrowds, upon Rom. xiii. 1—7,—‘Let every soul be subject to the higher powers,’ &c. The second before King Edward, upon John vi. 5—14,—‘When Jesus then lift up his eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat,’ &c. The third at Paul's Cross, upon 1 Cor. iv. 1—‘Let a man so account of us, as of the ministers of Christ,’ &c. Another book also composed by him was printed 1575, entitled, ‘The right Way from Danger of Sin and Vengeance in this wicked World, unto godly Wealth, and Salvation in Christ.’"—*Strype's Parker*.

LEWIS, JOHN.

JOHN LEWIS was born at Bristol, in the year 1675. He was educated in grammar learning at the Free-School of Winbourn, in Dorsetshire; and was sent from thence to the University of Oxford, where he was admitted a scholar at Exeter College. After having taken his B.A. degree, he was ordained by the Bishop of London, and officiated for some time as curate of St. John's, in Wapping. In the year 1699, Lord Chancellor Somers presented him to the rectory of Acryse, in Kent; and in 1705, he was appointed minister of Margate, in the isle

of Thanet. He resigned Acryse in 1706, upon his being collated by Archbishop Tennison to the rectory of Saltwood, in Kent, with the chapel of Hythe annexed. In the same year his grace also presented him to the rectory of Eastbridge, in the same county. By the archbishop he was afterwards collated, in 1708, to the vicarage of Mynstre, in the isle of Thanet, when he resigned Saltwood and Hythe; and in 1719, Archbishop Wake constituted him master of Eastbridge Hospital, in the city of Canterbury. He resided at Margate from the time of his being appointed minister of that place till his death, in January, 1746-7, when he was in the seventy-second year of his age.

At the request of the Society for Promoting Christian Knowledge, he drew up the short and plain "Exposition of the Church Catechism," which is still on the Society's list, and much used in the national schools. He published, besides, A short Defence of Infant Baptism; A serious Address to the Anabaptists; A Companion for the Afflicted; Presbyters not always an authoritative Part of Provincial Synods; An Apologetical Vindication of the present Bishops; The Apology for the Church of England, in an Examination of the Rights of the Christian Church; The poor Vicar's Plea against his Glebe being assessed to the Church; A Guide to young Communicants; A Vindication of the Bishop of Norwich; The Agreement of the Lutheran Churches with the Church of England, and an Answer to some Exceptions to it; Two Letters in Defence of the English Liturgy and Reformation; An Exposition of the Thirty-fourth Article of Religion; Short Remarks on the Prolocutor's Answer, &c.; The History of John Wicliffe; The Case of observing such Fasts and Festivals as are appointed by the King's Authority, considered; The History and Antiquities of the Isle of Thanet in Kent; A Specimen of Errors in the Second Volume of Mr. Collier's Ecclesiastical History, being a Vindication of Burnet's History of the Reformation; History and

Antiquities of the Abbey Church of Faversham ; The New Testament, &c., translated out of the Latin Vulgate, by John Wicliffe, to which is prefixed an History of the several Translations of the Holy Bible ; The Life of Caxton ; A brief History of the Rise and Progress of Anabaptism, to which is prefixed a Defence of Dr. Wicliffe from the false Charge of his denying Infant Baptism ; A Dissertation on the Antiquity and Use of Seals in England ; A Vindication of the Ancient Britons, &c., from being Anabaptists, with a Letter of M. Bucer to Bishop Hooper on Ceremonies ; A Defence of the Communion Office and Catechism of the Church of England from the Charge of favouring Transubstantiation ; and The Life of Reynold Pecock, Bishop of St. Asaph and Chichester. He also published an edition of Roper's Life of Sir Thomas More.—*Master's Hist. of C.C.C.C.*

LIGHTFOOT, JOHN.

JOHN LIGHTFOOT was born on the 19th or the 20th of March, 1602, at Stoke-upon-Trent, in Staffordshire. He received his primary education under Mr. Whitehead, of Morton Green, near Congleton, in Cheshire, and at fifteen years of age was entered at Christ's College, Cambridge, where he was placed under the tuition of Mr. William Chapel, afterwards Bishop of Cork and Ross. After taking the degree of B.A. he became assistant teacher at the school of Repton, in Derbyshire, where he continued about two years, when he was admitted into orders, and obtained the curacy of Norton-under-Hales, in Shropshire. Here he was introduced to the acquaintance of Sir Rowland Cotton, of Bellaport, a celebrated Hebrew scholar, who made him his domestic chaplain. Lightfoot now applied himself to the study of the Oriental languages, in which, under the able instructions of Sir Rowland, he soon made considerable progress. His

patron having removed to London, Lightfoot followed him thither. Soon after, he obtained the living of Stone, in Staffordshire. But his eager desire of improving in Rabbinical learning soon induced him to resign that benefice, and to remove to Hornsey, near London. This situation he chose on account of its being within a convenient distance of Sion College library, which he knew to be well furnished with books in rabbinical and oriental literature. In 1629, Lightfoot published, "Erubhim; or Miscellanies, Christian and Judaical;" and others penned for recreation at vacant hours. In 1630, he was presented by Sir Rowland Cotton to the rectory of Ashley, in Staffordshire. Here he remained for twelve years, during which he established a character for learning; and being accounted a Presbyterian at heart, though holding preferment in the Church, and being in fact a mere Erastian, he was appointed a member of the Assembly of Divines, and became an active member. The professed object of this assembly was to arrange, in subordination to the parliament, what forms of religion should be adopted in England. The number of the members amounted to 151—ten of whom were peers, twenty were members of the house of commons; the rest were clergymen. The sittings of the assembly commenced on the first of July, 1643, in the Chapel of Henry VII., Westminster Abbey. That the temporal interests of the members might not be injured by thus dedicating their time to spiritual affairs, a daily allowance of four shillings was assigned by parliament to each of them. The "Journal of Dr. Lightfoot" communicates to us, incidentally, several particulars relative to the regulations, constitution, and conflicting interests of this celebrated assembly. Episcopacy, whose crime it was to fear God by honouring the king, had been abolished; and, on the same political reasons, the republican party, to strengthen their operations against Charles, found it necessary to court the aid of the Scotch; and as the most

effectual means of conciliating these allies, to assimilate the Ecclesiastical government of England to the rigorous and unbending spirit of Presbyterianism. The debates which occurred in the assembly may be considered as so many trials of strength between the two contending parties of Presbyterians and Independents. It is true that, for the sake of a seeming impartiality in inquiring after truth, some Episcopalians had been included in the original convocation; and among this latter class, we find Archbishop Usher, Brownrigg, Sanderson, and Hammond. These, however, soon seceded; alleging that the assembly had been forbidden by the royal proclamation; that they could not be considered representatives of the clergy, by whose concurrence their nomination had not been sanctioned; and that it was useless to mingle, for purpose of argument, with persons who had deliberately professed their enmity to the hierarchy of the English Church.—The Erastians constituted another branch of the assembly, whose principal tenet consisted in disclaiming all coercive power over the members of their communion; considering that punishment, and forms of ecclesiastical government, ought to be invested in civil rulers. The representatives of this party were not numerous in the assembly: their most learned representative was Dr. Lightfoot.

The Independents, whose chief champions were Godwin and Philip Nye, urged their peculiar opinions with much obstinacy and perseverance; and to their “vehemence, heat, and tugs,” Dr. Lightfoot makes frequent allusion. It is evident, however, that the Independents were unable to cope with the superior numbers of the Presbyterians; more especially when strengthened by the presence of the Scotch commissioners. The Presbyterians themselves,—while permitted to fulminate their censures against malignants, Anabaptists, and every sect who might claim to themselves the same liberty of conscience, which the Presbyterians had claimed in reference to episcopacy,—did not seem to be aware, that they were

little more than political puppets in the hands of the republican leaders. Some members of the house of commons (called by Lightfoot, "the parliament-men") were, from time to time, added to the assembly as so many checks on their proceedings: nor indeed was the assembly permitted to debate on any subject which the parliament had not proposed to their discussion. They were often used as subordinate agents for promoting the rebellious plans of their masters; being frequently ordered to urge their congregations for subscriptions and contributions towards the raising of military forces.—

"Monday, Aug. 14.—There came an order of the house of commons about sending divers divines of London up and down the kingdom, to stir up the people in their cause, and to inform them of the justness of the parliament's taking up their defensive arms. Their names were brought into the assembly for approbation.

"Monday, Feb. 26.—The first thing done this morning was, that Mr. Millington brought in an order from the house of commons, desiring the assembly to write letters to the ministers of London and Westminster, to desire them to urge their congregations to subscribe and contribute to the raising of fifteen hundred foot and three hundred horse, for Sir Thomas Middleton, for the reducing of North Wales."

On asserting the "jus divinum" of the Presbyterian government, and complaining of a clause in a parliamentary ordinance, by which a person, censured by the Church, might appeal to the higher authority of parliament,—the commons were so incensed as to threaten the assembly with the penalties of a *præmunire*, for having violated the privileges of the commons.

To the assembly was referred the task of examining and approving such ministers as petitioned for sequestered livings: and that the religious opinions of the petitioners might be more accurately ascertained, the business of the day was often opened by a sermon from

the probationer. The rules by which the proceedings of the assembly were regulated, were publicly read on the first Monday in each month. It seems that the members, from the stipend allowed by parliament, defrayed the expenses incident upon firing, and collections necessary for door-keepers and attendants. Whoever came after prayers at half-past eight, or departed from the room before the conclusion of the meeting, forfeited sixpence. A fine of a shilling was inflicted on absentees. Fasts were occasionally observed, and with great length of devotional exercise: the following extract will elucidate the nature of them:—"Monday, Oct. 16th. This day we kept a solemn fast in the place where our sitting is, and no one with us but ourselves, the Scotch commissioners, and some parliament-men. First, Mr. Wilson gave a picked psalm, or selected verses of several psalms, agreeing to the time and occasion. Then Dr. Burgess prayed about an hour; after he had done, Mr Whittacre preached upon Isa. xxxvii. 3, 'This day is a day of trouble,' &c. Then having had another chosen psalm, Mr. Goodwin prayed; and after he had done, Mr. Palmer preached upon Psalm, xxv. 12. After whose sermon, we had another psalm, and Doctor Stanton prayed about an hour; and with another psalm and a prayer of the prolocutor, and a collection for the maimed soldiers, which arose to about £3. 15s., we adjourned till the morrow morning."

The chief publications, issued under the authority of the assembly, were, 1.—"A Review of the Thirty-nine Articles," with an intention to render the language of them more Calvinistic. 2.—"A Directory for Public Worship," which was designed to supersede the Book of Common Prayer. 3.—"A Confession of Faith." 4.—"A shorter and larger Catechism;" the former intended for the instruction of children; the latter as a text-book for public exposition in the pulpit. The Annotations on the Bible, which go under their name, was neither undertaken nor revised by them.

The power, and indeed the respectability of the assembly seemed to decline, when the Scots' commissioners returned home, in October, 1647. From that period the members were principally occupied in examining candidates for the sequestered livings, and were considered rather as a committee than a dignified synod. In the meantime, the members of the assembly gradually dwindled away ; until at length, in March, 1652, when the Presbyterian commons were expelled by Cromwell, the assembly itself finally broke up, without any legal form of dissolution."

Like most liberals, the liberality of Lightfoot was very one-sided. He was liberal in conceding the principles of the Church to the Presbyterians, but he was intolerant and violent against the Independents and Anabaptists.

This very learned man did not neglect his own interests : he received preferment from the Church, when the Church was established ; he received preferment from the Presbyterians when dissent was in the ascendant ; he did not resign it when the Independents were in power ; and he received it back again by conforming to the Church when the Church was re-established. But he always had a conscientious feeling about discharging the duties which devolved upon him. Therefore, when he was unable, by his desire to attend the Westminster assembly, to perform his duties to his parishioners, he resigned his living ; but he took care to resign it only to his young brother, for whom he obtained the presentation. He himself obtained another living, that of St. Bartholomew's, behind the Royal Exchange, of which he took possession in 1642. When, in 1643, the party in power, by an act of oppression and tyranny, ejected Dr. William Spurstow from the mastership of Catherine-hall, Cambridge, they appointed Lightfoot in his room ; and before the end of the year he was also presented to the living of Much Munden, in Hertfordshire. In 1644, he published the first part of his Harmony, with a plan of his

whole design ; and he continued afterwards to send forth various portions of the same work. In 1652, he took the degree of D.D. In 1655, he was chosen vice-chancellor of the university of Cambridge. Upon the restoration of Charles II., Lightfoot expected to receive the treatment which he deserved, and to vacate the mastership of Catherine-hall to Dr. Spurstow; but upon the refusal of the latter to accept of it out of respect for Lightfoot's learning, Lightfoot obtained a confirmation from the crown both of that place and also of his living. For these marks of royal favour he was chiefly indebted to the kindness of Archbishop Sheldon. When unmeasured abuse is heaped upon Churchmen for resuming, at the restoration, the property which had been taken from them in the rebellion, these acts of generosity ought not to be forgotten. Lightfoot also met with another friendly patron in the lord-keeper Bridgman, who collated him to a prebend in the Cathedral Church of Ely. In the beginning of 1661, he was appointed one of the assistants at the famous conference at the Savoy, on the subject of the Liturgy.

He was appointed to argue on the side of the Presbyterians, but the zeal which he had exhibited in behalf of the Presbyterians in the Westminster assembly had now cooled. He only attended the meetings once or twice, and took no part in the discussion. He was well content to conform, and to retain the preferments which the Churchmen of the day, in admiration of his talents, were pleased to see him hold. Not long before his death, he was gratified by a request which some booksellers made to him, to collect and methodize his works in order to their being printed ; with which he promised to comply. But while he was travelling from Munden to Ely, to perform the residence there which his prebend required, he caught a cold, that brought on a fever, to which he fell a sacrifice, December 6th, 1765, in the seventy-fourth year of his age.

In Rabbinical literature he had few equals. His works

were collected and published in 1684, in two volumes folio; the first under the care of Dr. George Bright, and the second under that of Mr. John Strype. A second edition was printed in Holland in 1686, in two volumes, folio, containing all his Latin writings, with a Latin translation of those which he wrote in English. At the end of both these editions is a list of such pieces as the author had left unfinished; the principal of which, in Latin, makes up a third volume, which was added to the former two in a third edition of Dr. Lightfoot's works, published at Utrecht, in 1699, by John Leusden, in folio. An edition in thirteen volumes, 8vo., was published in 1823, edited by Pitman. Lightfoot also contributed his assistance in completing Walton's Polyglott, by drawing up the chorographical table prefixed to it, and by superintending the Samaritan version. He was also a great encourager of Castell's Heptaglott Lexicon, and assisted that author with his purse, when the learned world in general beheld unmoved his ruined circumstances, occasioned by his exertions in their service. Poole likewise declared, that he undertook the Synopsis Criticorum chiefly by Lightfoot's encouragement. Lightfoot was twice married, and by his first wife had four sons and two daughters.—*Life, prefixed to his Works, and Strype's Preface.*

LIMBORCH, PHILIP VAN.

PHILIP VAN LIMBORCH was born at Amsterdam, on the 19th of June, 1633. In 1647, his primary education having been concluded, he began to attend the academical lectures of his native place: Stephen Curcell being his instructor in divinity. Having adopted the Arminian or Remonstrant opinions, he proceeded to finish his studies at Utrecht. In the year 1654, he returned to Amsterdam, where he delivered his first probationary

sermon, in the month of October. In the following year he passed through his examination in divinity, and having been admitted a public preacher, commenced his appearance in that capacity at Haarlem. During the same year, he received an invitation to become pastor of the Church of the Remonstrants at Alkmaer; the acceptance of which he declined, from a desire of further study and improvement, before he undertook the office of a stated minister. While he was increasing his stock of learning, and of sermons, he published a course of sermons on Matthew v., by Episcopius, his maternal great uncle, in 1657; and in the same year he accepted of an invitation to become pastor of the Remonstrant Church at Gouda. Among the papers of Episcopius, which came into Limborch's hands, was a great number of letters relating to the ecclesiastical affairs of the Remonstrants, which had never been laid before the public. From these letters, in conjunction with Christian Hartsoeker, a Remonstrant minister at Rotterdam, he arranged that collection of the correspondence of learned and celebrated men, which he published in 1660, under the title of "*Epistolæ præstantium et eruditorum Virorum*," in 8vo. This collection having been favourably received by the public, Limborch procured several more letters, and published a new edition of it in 1684, corrected and considerably enlarged, in folio. After this, he added an appendix, containing twenty additional letters, to a third edition, printed in 1704, in folio. In this collection, almost the entire history of the affairs of the Remonstrants may be traced, from the time of Arminius down to the synod of Dort. In 1660, he entered into the marriage state, but became a widower within a very few years. In 1661, he published, in the Dutch language, a treatise in defence of Religious Toleration, written in the dialogue form, which reflected great credit on his learning and argumentative powers, and was well received by the friends of liberty, moderation, and peace. As

Stephen Curcellæus had published in 1650, the first volume of "The Works of Episcopius," from materials furnished by Fras. Limborch, our author's father, Philip superintended the publication of the second volume in 1661, with an excellent preface of his own, annexed to that of Poeelemburgh; in which he has nobly defended the reputation of Episcopius and the Remonstrants, and satisfactorily vindicated them from the slanderous aspersions of their enemies.

In 1667, he was invited to Amsterdam, where he became deputy to Pontanus, the divinity professor, to whose office he succeeded in the year following. In 1686, he published his "Theologia Christiana ad Praxim Pietatis," &c., fol., which quickly passed through four editions. In 1686, he had a dispute with Isaac Orobio, a learned Jew, who had escaped from the Spanish inquisition at Seville, and practised physic at Amsterdam; and the result of this controversy appeared under the title of "Collatio Amica de Veritate Christianæ Religionis cum Erudito Judæo." He was seized with the disorder called St. Anthony's fire, in the autumn of 1711, and died in consequence of it the 30th of April following. His funeral oration, which was in fact the history of his life from which this article is taken, was spoken by John Le Clerc. He was greatly esteemed by Locke and Tillotson, and was the correspondent of several learned men in Europe. His "Historia Inquisitionis," published in 1692, fol., was translated into English by Samuel Chandler, 2 vols., 4to., 1731. He published also a Commentary on the Acts of the Apostles, and the Epistles to the Romans and the Hebrews.—*Le Clerc. Chandler.*

LIPPOMANI, LOUIS.

LOUIS LIPPOMANI, one of the most learned prelates of the sixteenth century, was born at Venice, about the year

1500, of an ancient family. He early applied himself to the study of philosophy and letters, and made great progress. Having chosen the ecclesiastical profession, he used it as a road to fame and honour; he was successively elected to the bishoprics of Modena, Verona, and Bergamo. His capacity for business, and his experience, caused him to be chosen to conduct different negociations, in Portugal, in Germany (1548), in Poland (1558), and he acquitted himself in all with great ability. He was one of the three prelates chosen to preside in the Council of Trent, and he shewed himself there as the eloquent vindicator of the Romish faith. He became, in 1556, the secretary to Julius III., and died at Rome the 15th of August, 1559. Although he is praised by De Thou, he is justly censured for his excessive severity to the Jews and heretics, during his legation in Poland.

His most celebrated works are:—Commentaries, in Latin, on Genesis, Exodus, and the Psalms. *Vitæ Sanctorum*. Venice, 1551—59, 6 vols. 4to. *Esposizioni sopra il Simbolo Apostolico, il Paternostro, e sopra i due precetti della Carità*. Venice, 1554. 8vo. *Synodal Statutes*. Sermons for the Festivals of the Saints, &c. All these works are rare, but are little sought after.—*Biog. Universelle*.

LITTLETON, ADAM.

ADAM LITTLETON was born in 1627, at Hales Owen, in Shropshire, of which place his father was vicar, and educated under Dr. Busby at Westminster School. In 1644, he was chosen student of Christ Church, Oxford, but was ejected by the parliament visitors in November, 1648. He soon after became usher of Westminster School; and in 1658, was made second master, having for some time in the interim taught school in other places.

In July, 1670, being then chaplain in ordinary to the king, he accumulated his degrees in divinity. In 1674, he was inducted into the rectory of Chelsea, was made a prebendary of Westminster, and afterwards sub-dean. In 1685, he was licensed to the Church of St. Botolph, Aldersgate, which he held for about four years. He died in 1694, aged sixty-seven years, and was buried in Chelsea Church.

He was more distinguished as a philologist than a divine, although he was eminent as a preacher. His chief theological works are:—"Solomon's Gate, or an Entrance into the Church"; "Sixty-one Sermons, and some occasional Discourses."—*Wood. Preface to Ainsworth's Dict.*

LLOYD, WILLIAM.

WILLIAM LLOYD was born at Tilehurst, in Berkshire, in 1627, and educated at Oriel College, Oxford, whence, in 1640, he was removed to a scholarship in Jesus College of which he was elected fellow in 1646. In 1648, he was ordained deacon by Dr. Skinner, Bishop of Oxford; and afterwards undertook the office of tutor to the children of William Backhouse, Esq., of Swallowfield, in Berkshire. In 1656, he was ordained priest by the Bishop of Exeter. Soon after the Restoration of Charles II. in 1660, he was incorporated M.A. at Cambridge, and about the same time was promoted to a prebend in the Collegiate Church of Ripon, in Yorkshire. In 1666, the king appointed him one of his chaplains; and in the following year, he was collated to a prebend in the Cathedral of Salisbury. About this time he took the degree of D.D. at Oxford. In 1668, he was presented by the crown to the vicarage of St. Mary's, in Reading; and in the same year he was installed archdeacon of Merioneth, in the Church of

Bangor, of which he was made dean in 1672. Soon afterwards, he was appointed to a prebend of St. Paul's, in London; and in 1674, he became residentiary of Salisbury. In 1676, he was instituted to the vicarage of St. Martin's-in-the-Fields, Westminster. From the year 1673, he sustained a share in the controversy with the Papists. In 1680, he was promoted to the see of St. Asaph. In 1684, he published his "History of the Government of the Church," as it was in Great Britain and Ireland, when they first received the Christian Religion. This work, which was occasioned by the disputes concerning Episcopacy, particularly David Blondel's treatise on that subject, displays much curious information relative to the ancient ecclesiastical history of the British Islands. Among the arguments used against the Episcopal government, there was none that made more noise in the world, or gave more colour to the cause of the adversaries of episcopacy, than that which they drew from the example of the ancient Scottish Church. And the substance of it was, that in the second century or beginning of the third, there was a Church formed in Scotland without bishops, and that it continued so for some hundreds of years. In opposition to this, the bishop shews in his learned book, chap. i. "that all the part of Britain which lies south of Graham's Dike, was held by the Roman Britons; and all north of it by the Picts, who were divided into north and south Picts. Ireland was peopled by the Scots, and was the only Scotland in those times. There were no Scots in Britain before the year 300. Afterwards they made incursions, but settled not here until after the decay of the Roman empire. Then the Saxons conquered all the best of Britain, and called it England. Afterwards, part of the Scots seated themselves among the Picts: first, about the year 500, they erected the kingdom of Argyle. About the year 850 they conquered all that was north of Graham's Dike. After the year 900, they got the rest of that country; and then

it came to be called Scotland. Chap. II. The Britons were Christians under the Roman empire. In the year 412, the south Picts were converted by a Briton. In the year 432, the Scots in Ireland were converted by Britons; not by Palladius but by St. Patrick. In the year 570, the north Picts were converted by Scots out of Ireland. Before the last conversion the Romans had lost Britain. Chap. III. That in Britain there were such bishops as were in all other parts of the Roman empire. There were of the British clergy, some of each order, at the Council of Arles, in the year 314. The Nicene Council was received by the British bishops: and so was that of Sardica. There were divers British Bishops at the Council of Ariminum. The continuance of the same Church government in Britain, proved out of Gildas and Bede. Chap. IV. The Church government among the south Picts was the same that was in Britain. The like was in Ireland among the Scots; whether brought in by Palladius or rather by St. Patrick. Chap. V. Of Church government among the Scots and North Picts in Scotland; and among those whom they converted in England. That Columba, though no bishop himself, was for proper episcopacy. He acknowledged that bishops were superior to presbyters; and had a bishop to ordain in his monastery. There Adrian was episcopally ordained; and was properly the Bishop of the Northumbrians: so was Finan after him, and then Coleman, and Tuda, &c. Chap. VI. That all the other bishops ordained by the Scots were proper bishops. Such was Diuma, whom Finan ordained Bishop of Mercia; and such was his successor Ceollah, and Tromhere, and Cedd. Chap. VII. A confutation of that late fable of a Church government in Scotland by a sort of monks called Culdees. No mention of Culdees till after the year 800. No author for this fable till long after."

Bishop Lloyd had shewn his zeal in several tracts against Popery; and in the same spirit he published, in

1677, "Considerations touching the true way to suppress Popery in this Kingdom," &c. on occasion whereof is inserted an Historical account of the Reformation here in England; but his design was misrepresented, and himself charged with favouring the Papists. The fact was thus: in this piece he proposed to tolerate such Papists as denied the pope's infallibility, and his power to depose kings, excluding the rest; a method which had been put in practice both by Queen Elizabeth and King James, with good success, in dividing, and so by degrees, ruining, the whole party. However, he was suspected of complying in it with the court; and the suspicion increased upon his being promoted to the bishopric of St. Asaph, in 1680; insomuch that he thought it necessary to vindicate himself, as he did effectually, by shewing that, at the very time he made the just-mentioned proposal, the Papists themselves were in great apprehension of the thing, as being the most likely to blast their hopes, and to preserve the nation from that ruin which they were then bringing upon it.

Coleman, indeed, at that very time wrote to the pope's internuncio thus:—"There is but one thing to be feared (whereof I have a great apprehension) that can hinder the success of our designs; which is, a division among the Roman Catholics themselves; by propositions to the parliament to accord their conjunction to those that require it, on conditions prejudicial to the authority of the pope, and so to persecute the rest of them with more appearance of justice, and ruin the one-half of them more easily than the whole body at once." And Cardinal Howard delivered it as their judgment at Rome:—"Division of (Roman) Catholics," says he, "will be the easiest way for Protestants to destroy them."

At length the suspicion entirely vanished in King James the Second's reign; Bishop Lloyd being one of the six prelates who, with Archbishop Sancroft, were committed to the Tower, in June, 1688, for subscribing

and presenting the famous petition to his majesty against distributing and publishing in all their churches the royal declaration for liberty of conscience. About the latter end of the same year, Bishop Lloyd, having concurred heartily in the revolution, was made almoner to King William III.; and in 1692, he was translated to the see of Lichfield and Coventry. In 1699, he published "A Chronological Account of the Life of Pythagoras, and of other famous Men his Contemporaries; with an Epistle to the Rev. Dr. Bentley, about Porphyry's and Jamblicus's Lives of Pythagoras." In 1679-1700, he was translated to the bishopric of Worcester.

Two years afterwards a complaint was preferred against him in the house of commons, that he and his son had interfered improperly in the election of knights of the shire for the county of Worcester; in consequence of which the house resolved, that his proceedings had been carried on in violation of the liberties and privileges of the Commons of England, and that an address should be presented to the queen, requesting her to remove the Bishop of Worcester from the office of almoner to her majesty. The bishop was accordingly dismissed from his post of honour at court. He died at Hartlebury Castle in 1717, in the ninety-first year of his age. Besides the pieces already mentioned, he published:—A Letter to Dr. William Sherlock, in Vindication of that part of Josephus's History which gives an Account of Jaddus the High Priest's submitting to Alexander the Great, while Darius was living; A Discourse of God's Ways of disposing Kingdoms; A Dissertation upon Daniel's Seventy Weeks; A Letter upon the same subject, printed in the Life of Dr. Humphrey Prideaux; and a number of single Sermons, preached on public occasions. He also left several pieces behind him in an unfinished state, particularly, A System of Chronology, out of which his chaplain, Benjamin Marshal, is said to have composed his Chronological Tables, printed at Oxford in

1712 and 1713. He is supposed to have had a principal share in the *Series Chronologica Olympiadum, Isthmiadum, Nemeadum, &c.*, fol., published by his son at Oxford, in 1700. He engaged Bishop Burnet to undertake his *History of the Reformation*, furnished him with a curious collection of his own observations, and corrected it with the most critical exactness. He also suggested to Poole the execution of his celebrated *Synopsis*. He likewise assisted Dr. Wilkins in composing his *Essay towards a real Character, and a Philosophical Language*; and he added the chronology and many of the references and parallel places, printed in most of our English Bibles, particularly the quarto editions, and first printed in the fine folio edition of the Bible, published in 1701, under the direction of Archbishop Tenison.—*Biog. Brit. Wood. Burnet.*

LOGAN. JOHN.

JOHN LOGAN was born in 1748, at Fala, in the county of Mid Lothian. He was educated at Edinburgh, and in 1773, became minister of South Leith. In 1779, he delivered a course of lectures, at Edinburgh, on the *Philosophy of History*, of which he published an outline in 1781, and the same year a volume of *Poems*. He next printed the tragedy of *Runnamede*. In 1786, he came to London, and was engaged as a writer in the "*English Review*." He also published, without his name, "*A Review of the Charges against Mr. Hastings*;" for which the bookseller was prosecuted and acquitted. He died in 1788. His *Sermons* were printed after his death, in 2 vols. 8vo.—*Watkins.*

LOMBARD, PETER.

PETER LOMBARD, surnamed the "*Master of the Sen-*

tences," was born in the 12th century, of obscure and poor parents, in a village of Lombardy, near Novaro. His great talents obtained him a patron, and he was sent to study in the University of Bologna. He afterwards went into France, bearing a letter of recommendation from the Bishop of Lucca. Placed in the School of Rheims by St. Bernard, he made great progress in the sciences which they then cultivated. From thence he went to Paris, attracted by the number of professors in the university; he intended to stay but a few months, but the pleasure of working with fellow-students who were animated by the same love of study, induced him to remain. It is believed that he was the first who received the degree of D.D. in the University of Paris. He had a professorship of theology, which he filled for several years with much success; and in 1159, he succeeded Thibalt, Bishop of Paris. He filled that important post only for a short time, but with wisdom and meekness, and died the 20th July, 1160. He was buried in the choir of the Church of St. Marcel, where, until lately, was to be seen his tomb, with a very complimentary epitaph.

The works of Peter Lombard are:—

1. A Course of Theology, with the title "*Sententiarum libri*," 4 vols.: Nuremberg, 1474,—Venice, 1477-80-86, in fol. The first editions are still sought after. This work contains many errors, but it has been, notwithstanding, much used. The number of editions it has gone through, and the number of commentators upon it, are innumerable: of the latter, the most celebrated are Thomas Aquinas and Estius.

2. *Glossa in Psalterium Davidis*. Nuremberg, 1478.

3. *Commentaire sur la Concorde évangélique*.

4. *Collectanea in omnes S. Pauli Epistolas*. Paris, 1535-7.

The following works were left in manuscript:—Gloss upon the Book of Job; Sermons for Sundays and Feast-

days ; Two Letters ; A Method of Theology ; and lastly, his Apology to justify himself from the accusation of *Nihilism*, which was made against him by John of Cornwall, one of his disciples, who got him condemned by the Council of Tours.—*Biographie Universelle*.

LONG, ROGER.

ROGER LONG was born about 1680, and educated at Pembroke-hall, Cambridge, where he took his doctor's degree, in 1728. In 1733, he was elected master of his college; and in 1749, Lowndes's professor of astronomy. He constructed an immense sphere in Pembroke-hall, eighteen feet diameter, and worked by machinery. He died in 1770, being at that time master of Pembroke College, and rector of Cherry-Hinton, in Cambridge-shire, and of Bradwell-juxta-Mare, in Essex. He left £600 to his college. Besides his astronomical work, he published in 1731, under the name of Dicaiphilus Cantabrigiensis, *The Rights of Churches and Colleges defended*, in answer to a pamphlet called, *An Enquiry into the customary Estates and Tenant-rights of those who hold Lands of Church and other Foundations*, by the Term of Three Lives, &c., by Everard Fleetwood, Esq., with Remarks upon some other Pieces on the same Subject, 8vo.; *Commencement Sermon*, 1728; *Reply to Dr. Gally's Pamphlet, On Greek Accents*; *Life of Mahomet*, prefixed to Oakley's *History of the Saracen's*; *Music Speech* spoken at the Public Commencement, July, 1714; and other poems.—*Nichols's Bowyer. Gent. Mag.*

LONG, THOMAS.

THOMAS LONG was born at Exeter in 1621, and educated

at Exeter College, Oxford. He obtained the Vicarage of St. Lawrence Clist, near Exeter; and after the Restoration, he was, *per literas regias*, created B.D., and made Prebendary of Exeter, which he held until the Revolution, when, refusing to take the oaths to the new government, he was ejected. He died in 1700. Wood characterises him as “well read in the fathers, Jewish, and other ancient writings;” and he appears also to have made himself master of all the controversies of his time. His principal works are:—An Exercitation concerning the Use of the Lord’s Prayer in the public Worship of God; this is an answer to some sentiments advanced by Dr. John Owen in his *Vindiciæ Evangelicæ*; Calvinus Redivivus, or Conformity to the Church of England, in Doctrine, Government, and Worship, persuaded by Mr. Calvin; History of the Donatists; The Character of a Separatist, or Sensuality of the Ground of Separation; Mr. Hales’s Treatise of Schism examined and censured; The Nonconformist’s Plea for Peace impleaded, in Answer to several late Writings of Mr. Baxter, and others; Unreasonableness of Separation, &c., begun by Stillingfleet, with Remarks on the Life and Actions of Baxter; No Protestant, but the Dissenters’ Plot discovered and defeated, being an Answer to the late Writings of several eminent Dissenters; Vindication of the Primitive Christians in point of Obedience to their Prince, against the Calumnies of a book, entitled The Life of Julian the Apostate; History of all the Popish and Fanatical Plots, &c., against the Established Government in Church and State; The Letter for Toleration decyphered,—this was written in answer to Mr. Locke; Vox Cleri, or the Sense of the Clergy concerning the making of Alterations in the Liturgy; An Answer to a Socinian Treatise, called the Naked Gospel; and Dr. Walker’s true, modest, and faithful Account of the Author of Eikon Basilike,—this is an attempt to prove that that celebrated work was written

by Charles I. He also published several Sermons.—
Gen. Dict.

LONGLAND, JOHN.

JOHN LONGLAND, or LANGLAND, was born in 1473, at Henley, in Oxfordshire, and educated at Magdalen College, Oxford, of which he became fellow. He was, in 1505, chosen principal of Magdalen-hall, which he resigned in 1507. In 1510, he was admitted to the reading of the sentences; in 1514, he was promoted to the Deanery of Salisbury; and in 1519, he was made a Canon of Windsor. He was the most faithful friend and companion of Cardinal Wolsey, by whom he was made Confessor to Henry VIII. Upon the death of Atwater, Bishop of Lincoln, he was by papal provision advanced to that see, in 1520. He was afterwards employed at Oxford by the king, to gain over the learned men of the university to sanction his divorce from Catherine of Arragon. It is said, indeed, that when Henry's scruples began to be started, Bishop Longland was the first that suggested the measure of a divorce. He was one of the consecrators of Archbishop Cranmer; and was one of those who were commissioned to compose "The Institution of a Christian Man." In 1533, he was chosen chancellor of the University of Oxford, to which he proved, in many respects, a liberal benefactor. The libraries of Brazennose, Magdalen, and Oriel Colleges, he enriched with many valuable books; and in 1540, he recovered the salary of the Lady Margaret professorship, which had nearly been lost, owing to the abbey from which it issued being dissolved. He died in 1547. His works are:—*Conciones Tres*, printed by Pynson, fol.; *Quinque Sermones, sextis quadragesimis Feriis, coram Henry VIII., anno 1517*; *Expositio Concionalis Psalmi Sexti*; *Expositio Concionalis Secundi Psalmi Pœni-*

tentialis, coram Rege, 1519; Conciones expositivæ in Tertium Psalm. Pœnit.; Conciones in 50 Psalm. Pœnit., coram Rege, 1521, 1522; most of these sermons were preached in English, but translated into Latin by Thomas Key, of All Souls College; Sermon before the king on Good Friday, 1538, mentioned by Fox.—*Wood. Dod. Strype.*

LONGUEVAL, JAMES.

JAMES LONGUEVAL, a learned ecclesiastical historian, was born of poor parents, at Santerre, near Peronne, in Picardy, in 1680, and was educated at Amiens and at Paris. In 1699, he entered into the Society of the Jesuits, and taught the belles-lettres during five years, at the College of La Fleche, and afterwards delivered lectures for four years on divinity and the Scriptures. His reputation is chiefly founded on his History of the Gallican Church, 4to., which is written in a beautifully simple style. Of this work he lived only to publish eight volumes, which bring this history down to the year 1137. The first and second volumes made their appearance in 1732, and were followed by the other six at no long intervals. The author had nearly completed the ninth and tenth volumes, when his labours were terminated by a stroke of apoplexy in 1735, when he was in his fifty-fifth year. The volumes of his History which he left in an imperfect state were completed and published by Father Fontenay; who, with Fathers Brumoy and Berthier, continued the author's plan, till the whole work amounted to 18 vols., 4to. The work is highly spoken of by the Abbé Sabatier.—*Biographie Universelle.*

LOVE, CHRISTOPHER.

CHRISTOPHER LOVE was born at Cardiff, in Glamorgan.

shire, in 1618, and educated at Oxford. After taking a bachelor's degree in arts, he went into holy orders, and preached frequently at St. Peter's-in-the-Bayley ; but his principles were so unacceptable, that after he had taken his master's degree, and had refused to subscribe the canons enjoined by Archbishop Laud, relative to the prelates and the Book of Common Prayer, he was expelled. He then went to London, where his aversion to the hierarchy prevented his promotion to any living, and led to his being silenced. At length, when his wishes were accomplished, by the establishment of the Presbyterian government in England, he was ordained, according to their method, in Aldermanbury Church, in London, in 1644. Next year, he repaired to Uxbridge, when the commissioners for the treaty of peace were there, and preached with great violence against the king's commissioners, who complained of the insult to those of the parliament. He was, in consequence, sent for to London, and although acquitted by order of the house of commons, yet according to Neal, he was confined to his house during the treaty, and then discharged. He was next appointed one of the Assembly of Divines, and minister of St. Lawrence Jury, and is said also to have been chosen minister of St. Anne's, Aldersgate-street. He was one of the London ministers who signed a declaration against the king's death.

When Love found that the Independents were gaining the ascendancy, he united with various gentlemen and ministers of his own way of thinking to assist the Scotch (before whom Charles II. had taken the covenant, and by whom he had been crowned,) in their endeavours to advance that sovereign to the crown of England. Cromwell, however, was too watchful for the success of such a design in London ; and the chief conspirators being apprehended, Mr. Love and a Mr. Gibbons were tried and executed, the rest escaping by

interest or servile submission. Mr. Love appears on his trial to have used every means to defeat its purpose, and was certainly more tenacious of life than might have been expected from the boldness of his former professions. Great intercessions were made to the parliament for a pardon; his wife presented one petition, and himself four; several parishes also, and a great number of his brethren, interceded with great fervour; but all that could be obtained was the respite of a month. It is said that the affairs of the commonwealth being now at a crisis, and Charles II. having entered England with 16,000 Scots, it was thought necessary to strike terror in the Presbyterian party, by making an example of one of their favourite ministers. Some historians say that Cromwell, then in the north, sent a letter of reprieve and pardon for Mr. Love, but that the post-boy was stopped on the road by some persons belonging to the late king's army, who opened the mail, and finding this letter, tore it in pieces, exclaiming that "he who had been so great a firebrand at Uxbridge, was not fit to live." Whatever truth may be in this, he was executed by beheading, on Tower-hill, Aug. 22, 1651. He was accompanied at his death by the three eminent non-conformists, Simeon Ashe, Edmund Calamy, and Dr. Manton. The latter preached a funeral sermon for him, in which, while he avoids any particular notice of the cause of his death, he considers him, as the whole of his party did, in the light of a saint and martyr. The piety of his life, indeed, created a sympathy in his favour which did no little harm to the power of Cromwell. Thousands began to see that the tyranny of the republic would equal all they had been taught to hate in the monarchy. The government, we are told, expressed some displeasure at Dr. Manton's intention of preaching a funeral sermon, and their creatures among the soldiers threatened violence, but he persisted in his resolution, and not only preached,

but printed the sermon. The royalists, on the other hand, considered Love's death as an instance of retributive justice. Clarendon says that he "was guilty of as much treason as the pulpit could contain:" and his biographers have so weakly defended the violence of his conduct during the early period of the rebellion, as to leave this fact almost indisputable. His works consist of sermons and pious tracts, on various subjects, mostly printed after his death, and included in three volumes, 8vo. They were all accompanied by prefaces from his brethren, of high commendation.—*Neal. Brook.*

LOWMAN, MOSES.

MOSES LOWMAN, a dissenting minister, was born in 1680. He studied in the Middle Temple, but quitted the law for divinity, and in 1714, became pastor of a congregation at Clapham, where he died in 1752. He had a share in the periodical work called "Occasional Papers;" besides which he wrote:—1. The Argument from Prophecy, in Proof that Jesus is the Messiah, 8vo. 2. An Argument to prove the Unity and Perfections of God à priori, 8vo. 3. A Dissertation on the Civil Government of the Hebrews, 4to. 4. A Paraphrase and Notes upon the Revelation of St. John, 4to. 5. Three Tracts on the Shekina, the Logos, &c.—*Watkins.*

LOWTH, ROBERT.

ROBERT LOWTH, second son of the succeeding, was born at Winchester, 27th November, 1710. He received his education at Winchester School, whence he was elected, in 1730, to New College, Oxford, of which he

was chosen a fellow in 1734. In 1737, he graduated M.A., and in 1741, was elected professor of poetry in the University of Oxford. In 1746, he published *An Ode to the People of Great Britain*, in imitation of the sixth ode of the third book of Horace, which was afterwards inserted in Dodsley's Collection. This was followed by his *Judgment of Hercules*, inserted in Spence's *Polymatis*. The first preferment which he obtained in the Church, was the Rectory of Ovington, in Hampshire, in 1744; and in 1748, he accompanied Mr. Legge, afterwards chancellor of the exchequer, to Berlin; and the following years attended the sons of the Duke of Devonshire as tutor, during their travels on the continent. On his return, he was appointed Archdeacon of Winchester, by Bishop Hoadley, and three years afterwards, presented with the Rectory of East Woodhay. In 1752, he married Mary, the daughter of Lawrence Jackson, Esq., and the next year gave the public his *De sacra Poesi Hebræorum, Prælectiones Academicæ*, 4to. With reference to this work, that eminent scholar, learned divine, and venerable prelate, Dr. Jebb, Bishop of Limerick, thus writes in his "*Sacred Literature*," a work in which he displays his accustomed critical acumen and sound judgment:—"The acknowledged sphere of Hebrew Poetry," says Bishop Jebb, "was in former days, much narrower than at present: it was then the general, and almost universal opinion, that the books of the prophets were written in mere prose: the style, indeed, the thoughts, the imagery, and the expressions, were allowed to be often poetical; sometimes poetical in the highest degree: but, with few exceptions, the composition was not supposed by the critics to possess those distinctive features, whatever they might be, which had confirmed the traditional claim of Job, the Psalms, the Proverbs, and certain occasional hymns, to be accounted poetical in the strict sense of the term. At length, however, the schools

of the prophets were to be restored to their ancient honours: it was not enough that their title to the gift of prophecy was undisputed; their title, also, to the gift of poetry, was to be asserted and maintained: for this, and for other distinguished purposes, Divine Providence was pleased to raise up and to cherish, in the University of Oxford, a man eminently qualified by nature and art, by a poetical mind, a sagacious intuition, a pure taste, and an acquaintance, no less intimate than extensive, with the best remains of antiquity, to attempt and achieve the restoration of a branch of knowledge, which, in the lapse of ages, and through the decay and downfall of the Hebrew language, had, to all human appearance, irrecoverably perished. Numerous efforts, indeed, had previously been made, to restore the long-lost theory of Hebrew versification; but their number, and their fruitlessness, served only to indicate that, in future, all such efforts must be vain; while the scanty rays of light which had gleamed upon the subject, were lost in the obscurity of two or three rabbinical dissertations. Such was the state of things when Bishop Lowth was called to the poetical chair of Oxford: and while, amidst the applauses of lettered Europe, he seated Isaiah and his compeers in the assembly of the poets, he discharged the less brilliant, but not less important, office, of exhibiting, to the satisfaction of all unprejudiced minds, the only universal characteristic of that poetry, in which the sacred writers were wont to clothe the lively oracles of God."

In July 1754, the degree of D.D. was conferred upon him by the University of Oxford by diploma; and in 1755, he went to Ireland as chaplain to the Marquis of Hartington, the lord-lieutenant. In consequence of this appointment, he had the offer of the Bishopric of Limerick; but this he exchanged with Dr. Leslie, Prebendary of Durham, and Rector of Sedgfield, for those preferments, which were accordingly

given to him by Dr. Trevor, Bishop of Durham. In 1758, he published his *Life of William of Wykeham*, 8vo. In the dedication to Bishop Hoadley, Dr. Lowth gives the sanction of his approbation to a decision which Bishop Hoadley, as visitor, had recently made respecting the wardenship of Winchester College. This produced a sarcastic address to him, which he replied to in a pamphlet entitled, "An Answer to an anonymous Letter to Dr. Lowth concerning the late Election of a Warden of Winchester College." In 1762, he published his *Short introduction to English Grammar*, which has since gone through numerous editions. In 1765, he was elected a fellow of the Royal Societies of London and Gottingen; and in the same year, he was involved in a controversy with Bishop Warburton. Lowth had advanced in his "Prælections" an opinion respecting the Book of Job, which Warburton considered as aimed against his own peculiar opinions. This produced a private correspondence between them in 1756; and after some explanations, the parties retired apparently well satisfied with each other. This, however, was not the case with Warburton, who, at the end of the last volume of a new edition of his "*Divine Legation*," added "An Appendix concerning the Book of Job," in which he treated Dr. Lowth with very little respect. This occasioned a memorable reply from the latter, entitled, "A Letter to the Right Rev. Author of '*The Divine Legation of Moses demonstrated*,' in answer to the Appendix to the fifth volume of that work; with an Appendix, containing a former literary correspondence. By a late Professor in the University of Oxford," 8vo. This was followed by "Remarks on Dr. Lowth's Letter to the Bishop of Gloucester," written by Mr. Towne, Archdeacon of Stow, in Lincolnshire; to which is annexed, "The Second Epistolary Correspondence between Warburton and Lowth," in which Warburton accuses Lowth of a breach of confidence in publishing

the former correspondence. In June 1766, Dr. Lowth was promoted to the see of St. David's, from which about four months afterwards, he was translated to that of Oxford. In 1777, he succeeded Dr. Terrick in the see of London. In 1778, he published the last of his literary labours, entitled, "Isaiah: a new Translation, with a preliminary Dissertation, and Notes, critical, philological, and explanatory. His design in it was "not only to give an exact and faithful representation of the words and of the sense of the prophet, by adhering closely to the letter of the text, and treading as nearly as may be in his footsteps; but, moreover, to imitate the air and manner of the author, to express the form and fashion of the composition, and to give the English reader some notion of the peculiar turn and cast of the original."

In the year 1781, Bishop Lowth was engaged in a law-suit with Lewis Disney Ffytche, Esq., concerning the legality of general bonds of resignation; which he considered, and not without reason, to be unfavourable to the independence and integrity of the clergy. Mr. Ffytche had presented a clergyman to a living: but the bishop refused to grant him institution, because he had given to his patron a bond of resignation. The cause was fully argued in the court of common-pleas, the judges of which delivered their unanimous opinion in favour of Mr. Ffytche. In the court of king's bench, to which the cause was removed by a writ of error, this judgment was unanimously affirmed. The bishop then brought a writ of error into the house of peers; and after the cause had been argued, and the opinion of all the judges taken, who with only one exception, were all clearly and decidedly in favour of Mr. Ffytche, the decisions of the courts of law were unexpectedly reversed by the lords, though by a majority of one only.

On the death of Archbishop Cornwallis, the primacy

was offered by George III., to Bishop Lowth, which he declined on account of his infirmities, and the losses he had sustained in his family. In 1768, his eldest daughter, Mary, died; and in 1783, his second daughter, Frances, expired while presiding at the tea-table. His lordship's eldest son was also cut off suddenly in the prime of life. Bishop Lowth died at Fulham, November 3, 1787, in the seventy-seventh year of his age.—*Annual Register (Dodsley's) for 1788. Gent. Mag.* lvii., lviii. *Bp. Jebb's Sacred Literature.*

LOWTH, WILLIAM.

WILLIAM LOWTH, the son of William Lowth, apothecary and citizen of London, was born in the parish of St. Martin's, Ludgate, in 1661, and educated at Merchant-Tailors' School, and at St. John's College, Oxford. In 1683, he was admitted to the degree of M.A.; and proceeded B.D. in 1688. Four years afterwards, he published "A Vindication of the Divine Authority and Inspiration of the Old and New Testament, in answer to a Treatise lately translated out of French, entitled 'Five Letters concerning the Inspiration of the Holy Scriptures,'" in 12mo. These letters were written by the celebrated M. Le Clerc, though published without his name. A second edition of Mr. Lowth's treatise appeared in 1699, "With Amendments, and a new Preface, wherein the Antiquity of the Pentateuch is asserted and vindicated from some late Objections." In the meantime, our author's eminent worth, and his reputation as a scholar, had recommended him to Dr. Mew, Bishop of Winchester, and formerly president of St. John's College, who made him his chaplain. By this patron he was promoted to a prebend in the cathedral Church of Winchester, in the year 1696; and presented to the Rectory of Buriton, with the Chapel

of Petersfield, in Hampshire, in 1699. Mr. Lowth's next publication was a useful little tract, which was very favourably received, and has since gone through several editions. It is entitled "Directions for the profitable reading of the Holy Scriptures; together with some Observations for the confirming their Divine Authority, and illustrating the difficulties thereof," 1708, 12mo. In 1714, he published Two Sermons preached in the Cathedral Church of Winchester, at the Assizes; and in the same year, A Commentary on the Prophet Isaiah, in 4to; this was followed by A Commentary on the Prophet Jeremiah, in 1718, 4to. In the year 1722, some Protestant dissenters having built a new meeting-house in the town of Petersfield, Mr. Lowth thought it incumbent upon him to preach a sermon to confirm his parishioners in their communion with the Church of England; and at the request of several of his friends, he was induced to publish it. This discourse was entitled, "The Characters of an Apostolical Church fulfilled in the Church of England, and our Obligations to continue in the Communion of it." In 1723, he published his Commentary on the Prophet Ezekiel; and in 1726, that on Daniel and the minor prophets. These truly learned and valuable illustrations of the prophetical writings were afterwards republished together, with additions, in one volume, folio, as a continuation of Bishop Patrick's Commentary on the other parts of the Old Testament; in which form they have undergone repeated impressions. He furnished Dr. Potter, afterwards Archbishop of Canterbury, with notes on Clemens Alexandrinus, which were published, with the author's name to each, in the doctor's edition of that father. He communicated to Dr. Hudson remarks on Josephus, of which that editor availed himself, and acknowledged his obligations in the preface to his edition of the Jewish historian. To him Mr. Reading was indebted for numerous annota-

tions, with which he enriched his edition of "The Ecclesiastical Historians," published at Cambridge in 1720; and the author of the "Bibliotheca Biblica" received from him the same kind of assistance, as we are informed in the preface to the last posthumous volume. The learned Dr. Chandler, Bishop of Durham, while he was engaged in writing his "Defence of Christianity from the Prophecies of the Old Testament," against Mr. Collins, and his "Vindication" of the same, maintained a constant correspondence with Mr. Lowth, and consulted him upon many difficulties which occurred in the course of that undertaking. He died in 1732.—*Communication of Bp. Lowth to Biog. Brit.*

LOYOLA, IGNATIUS.

IGNATIUS LOYOLA was born in the year 1491, of a noble family, in the province of Guipuscoa, and was introduced at an early period of life to the court of Ferdinand and Isabella; where, though placing little restraint upon the passions of youth, he united with an ambitious spirit, a noble and generous temper.

He became a soldier, and his life, till the age of twenty-nine, was divided between the dissipations of the world and the duties of his profession. Ambitious of distinction, he conducted himself gallantly at the siege of Pampeluna. While fighting in the breach, he was struck by a ball on the right leg, and by a splinter from the wall on the left. The French, barbarians like the Goths and Vandals in their love of war, possess the virtues as well as the vices of a barbarous state, and are admirers of gallantry, even in an enemy. They compassionated Ignatius, whose wounds were of a serious character, and sent him to the chateau of Loyola, which was not far distant from Pampeluna. The cure of his wounds was slow: the fractured bone had been

badly set. He had to endure tortures by which his life was endangered, while submitting to the process by which it was re-set. Even then, it was found that the bone which had been re-fractured and re-set had so united as to present an unsightly protrusion, just where the well-turned limb should shew a graceful outline. This deformity was, in his opinion, an intolerable evil. Although forewarned that the removal of this bony excrescence could not be effected without causing the most exquisite pain, Loyola once more submitted to a surgical operation; and while his attendants fainted in witnessing the horrors of it, he, unbound, and without a groan, indicated his anguish only by the tight clench of his hands. This shews the calm fortitude and the resolute will of the man. The motive and the object for submitting to such torture are contemptible:—"et quod me audiente narravit," says his biographer, Gonzalvo, "ut habiles atque elegantes urbanas ocreas gestare posset, secari os jussit." And he endured all this in vain; although the operation removed a deformity, the limb had sustained too much injury to allow him to indulge a hope of ever again shining in the army or in the court.

His ambition took a new turn. Though he could no longer hope for distinction as a courtier, a statesman, or a soldier, he could become eminent as a saint, and rule the souls, if he could not command the bodies, of men.

He asked, during his illness, for the romances in which he had hitherto delighted, but these were not to be found, and he revelled, instead, in those legends of the saints in which the Romish Church, abounding according to prediction in lying wonders, abounds.

His studies produced the effect to be expected in a mind generous and sensitive as that of Loyola. "Why should not I," he exclaimed, "by the help of God, emulate the holy Dominic, or the holy Francis?"

But this was not all. Although Loyola, from his ignorance of Scripture, and from the erroneous teaching of his Church, never found the peace which the Gospel imparts, never sought for justification in the atonement of the Lord Jesus Christ, yet his impression of things eternal was at this time just and of the deepest kind ; his conscience was awakened ; his sense of personal demerit keen and tormenting ; his self-upbraidings were severe. He approached the Throne of offended Justice as a trembling culprit ; but, instead of grasping by faith the merits of his Saviour, he acted like Mahometan and Romish saints, he sought to expiate the guilt of past years by bodily torment.

He found all his endeavours to obtain peace to his soul, and to placate the wrath of Heaven to be in vain, and he determined on a pilgrimage to Jerusalem, barefoot, with daily flagellations. In this wild scheme he was encouraged by a vision which his distempered brain conjured up, and in which he imagined that the Virgin Mary appeared before him with the infant Jesus in her arms, and smiled upon him. That this was an idle dream is proved at once by the fact that he thought the Virgin Mary appeared with the infant Saviour, whereas our Blessed Lord is an infant no longer : he thought in his dream of a Romish idol, and of nothing more. He started for Barcelona with an intention to sail from thence to the Holy Land. On his way he visited the Shrine of the Virgin Mary at Montserrat, where there was an establishment of Benedictine Monks. Here he tendered to the Virgin Mary an irrevocable vow of chastity, and on the eve of the Annunciation, 1522, having suspended his sword and dagger in the church, he spent a whole night in idolatry to the Virgin ; now standing, now on his knees, with all humility imploring from her that pardon for his past offences which she, if she could hear his prayers, had no power to give, devoting himself as a

knight to her service, and seeking by earnest supplication to propitiate her.

It is a curious coincidence, that this very year, Luther was summoned by Charles V. to the Diet of Worms, and while Loyola was dedicating himself to the service of Mary, a creature ; Luther was dedicating himself to the service of Christ his God.

Loyola had come to Montserrat, arrayed as a Spanish gentleman, but he left it in the garb of a pilgrim, his head bare, his hair matted and foul, his beard rough, his nails grown like eagles' claws, his visage sunken and squalid. As a pestilence raged at Barcelona, he turned aside till it should abate, to Manresa, a small town about nine miles from Montserrat, where each day he begged a morsel of bread from door to door. Here he became fanatical in his asceticism, three times every day smartly chastising his bare shoulders with the lash. He was at the same time so mentally wretched that he meditated self-destruction. He was nearly reduced to insanity and death, when, by the vigour of his powerful intellect, a re-action took place. He resolved no longer to afflict his body or to torture his mind, but consigned the entire delinquencies of his past life to oblivion. He determined to take a moderate quantity of food ; and, whoever was waiting to consult him, to sleep when sleep was the proper business of the hour. He ceased to be a mere ascetic, though prepared, when he had an end in view, to endure any amount of hardship. When ascetics came to consult him, he always exhorted his dirty visitants first of all to renounce their filth.

It is said that at Manresa he composed the "Spiritual Exercises," the corner-stone of the Jesuit Institute. This is an impossibility, considering the character of the man, who though his mind was powerful from the beginning, was at this period a half-crazed fanatic ; and considering the character of the work, which con-

tains scarcely any trace of enthusiasm, and none of fanaticism. But it is probable that here he designed the work, and drew up the first draft of it. It underwent, we know, careful revisions at later periods, and in those revisions, the first draft may have been completely altered.

He spent nearly a year at Manresa, and in the spring of 1523, went to Barcelona, and thence sailed to Italy. He arrived at Rome on Palm-Sunday, and having visited the holy places, he kissed the feet of Adrian VI. Sailing from Italy, he arrived at Jerusalem on the 4th of September, 1523. Here amidst the raptures which the place would necessarily excite in his devout and enthusiastic mind, he meditated on the restoration, through his means, of the Greek Church, which, in his ignorance, he supposed to be schismatic, with the really schismatical Church of Rome, and the conversion of the Mahometans. But the provincial of the Franciscans, who represented the Romish party at Jerusalem, evidently regarding him as a crazy fanatic, would not suffer him to remain; and Loyola was obliged to return to Italy. He landed at Venice early in the year 1524, from whence he soon set out on his return to Barcelona, there to apply to those studies which would qualify him for the better conversion of sinners. At Barcelona he remained two years, studying the Latin language and grammar, and submitting to flagellation like a school-boy, when his mind, wandering to sacred things, neglected the appointed task. In 1526, he removed to the University of Alcalá, (Complutum founded by Ximenes,) there to study philosophy. Here he suffered much persecution from the ecclesiastical authorities, and was suspected by some of Lutheranism, while he was accused by others of magic. He was apprehended by the Inquisition, and for a short time imprisoned. Among the people, however, his popularity was great. On obtaining his liberty, he went to

Salamanca, where his conduct was still that of a fanatic, and where he underwent similar persecutions, which were conducted by the Dominicans, who had in Salamanca a noted establishment.

Finding that his popularity as a teacher, as well as the persecutions to which he was exposed for taking upon him the office of teacher uncalled, impeded the progress of his studies, Loyola determined to go to the University of Paris, where his ignorance of the French language would exempt him from many of those labours to which, as a spiritual director, he had hitherto been subjected. This shewed that his common sense had begun to re-assert its dominion. What is also remarkable is, that, seeing the absurdity of wasting his time in begging, when he could procure sufficient to meet his wants in other ways, he acted in this instance as a man of the world, and not only took money with him, to pay his expenses on his journey, but letters of credit sufficient to provide him with things indispensable upon his arrival at Paris. In February 1528, he arrived at Paris, and entered himself a scholar at Montagne College. Here he took his place among the boys to acquire the rudiments of learning. He moreover diminished those exercises of piety and personal discipline in which, heretofore, he consumed a large portion of his time. Cheated by a Spaniard with whom he lodged, of the money he had saved, he was again obliged to beg for his daily bread, until at length he obtained admission into the Hospital of St. James, where he remained until by the annual liberality of some Spanish merchants, he was enabled to complete his college course without interruption.

He studied the Latin language, philosophy, in which he graduated, and pursued a course of theology under the Dominicans, who reported favourably of his acquirements. But still his course was eccentric, and he was regarded by the authorities with suspicion, when he

resumed his former practices of promiscuous teaching and exhortation, as occasion offered and opportunity presented itself.

It is now that we find Loyola at the head of a party or sect. In his labours for the conversion of souls and the suppression of Lutheranism, he was surrounded by several devoted and accomplished young men, some of whom are henceforward to be associated with his name, and to two or three of whom he was evidently indebted for the more profound provisions of that code which has given permanence and efficiency to the order of Jesuits. We need only mention the names of Peter Faber, of Francis Xavier, of James Lainez, of Simon Rodriguez d'Arevedo, of Alphonso Salmeron. These may be regarded as the founders of the order of the Jesuits under Loyola.

It was, we are told, in a sepulchral chapel or crypt of the church of Montmartre, rendered illustrious as the scene of the decapitation of St. Dionysius—the Apostle of France—that the disciples, with their master, were assembled. And it was appropriately on the feast of the Assumption of the Virgin that this solemn dedication of themselves to the service of the Saviour took place, and that the favour of “Mary, the Queen of Virgins, should thus be claimed as the protectress of an order which makes profession of angelic purity.”

One of the company, Faber, had taken priest's orders, and from his hands the rest received “the body of our Lord,” after which, and under the direction of Loyola, they bound themselves by a solemn oath which, in its terms, included what was general—namely a profession of poverty, renunciation of the world, and absolute devotion to the service of God, and the good of souls; and also some special or convertible conditions—namely to attempt a mission to Palestine, or, should they be frustrated in that design, to throw themselves at the feet of the sovereign pontiff, without

reservation, stipulation, or condition of any kind, offering to undertake any service which he, the vicar of Christ, should appoint them to.

This vow, the rudiment of that by which afterwards every "professed" Jesuit bound himself, was taken by these founders of the society, August 15th, in the year 1534. For completing the academic course of those of the company who had but lately matriculated, a term of nearly three years was allowed; and it was formally agreed that, in January of the year 1537, they should again assemble, for the purpose of giving effect to their present intentions, in the mode which should then appear the most advisable. During this interval of time, each engaged annually, and on the day of the same festival, to renew his solemn oath. Meanwhile, and constantly, each was to adhere to those practices of devotion which Loyola had prescribed, and from which no departure, in the smallest particular, was to be allowed. On frequent and stated occasions, they met, mutually advised each other, and celebrated a sort of love-feast, in imitation of the primitive *Agapæ*. He himself watched for their souls with incessant care, spending entire days in a cavern at Montmartre, where, subjecting himself to extraordinary austerities, he travailed in spirit for his friends.

Soon after this, Loyola re-visited his native land; many reasons conspired to lead him to this journey. His health required change of air: and some of his associates had temporal interests pending in their native country, which he thought it safer to manage for them, than to trust them among their friends.

As Loyola entered the valleys of Guipuscoa, he was received by his countrymen in a kind of triumph, for his character as a saint was known among his countrymen. He met the popular feeling by subjecting himself once more to fastings, flagellations, an iron girdle, and a bristling rough shirt,—in short to all

the quackeries by which Romish saints acquire fame among men ignorant of the Gospel. He refused to enter his paternal castle, but lived on the charitable donations of his brother's tenants, When he quitted the province, after a happy residence in it for three months, a triumphant procession was formed, with his brother and his retinue at the head of it. Among his good works at this time, we may reckon his just rebukes of the clergy for their general immorality, and for the concubinage which the curse of celibacy renders so common in the Church of Rome.

Having transacted the business of his friends, Loyola left Spain and went to Italy. Here, at Venice especially, he pursued the same course which he had adopted in other places; and, though opposed by some, conciliated the friendship of many. Among the friends of importance whom he at this time obtained, the noted Caraffa, afterwards Paul IV., was one.

Early in 1537, Loyola's companions arrived at Venice, and there, with undiminished fervour of spirit, joyfully greeted their chief and teacher. By Loyola they were sent to Rome, where they presented themselves to Paul III., surrendering themselves without conditions to the See of Rome, to be employed in any way the Pope might direct, and asking his permission and benediction for their proposed journey to Palestine. Paul III., a man of the world, saw the advantage of encouraging these young men: he received them with courtesy, and dismissed them loaded with favours. On rejoining their master at Venice, those who were still laics received priests' orders from the pope's nuncio there; and renewed their engagements to each other. They were now nine in number.

According to their vow, they waited in Venice for a year, before they prepared to sail for Jerusalem; for this place, however, they could not obtain a passage, on account of the war between Venice and the Turks.

At Venice they laboured at the conversion of the profligate, going forth in parties of three. Loyola associated with himself, Lainez and Faber; and it is these who should be regarded, in a strict sense, as the authors of the Jesuit Institute. These three quitting Venice, betook themselves to the neighbouring town of Vicenza, where, by their preaching and their asceticism, they made a deep impression upon the people in their favour.

The project for the conversion of the Turks, and the pilgrimage to the Holy Land, was now given up, the time of the vow having nearly expired, and the passage to Palestine being impracticable. Loyola and his companions determined, therefore, to make a tender of their services to the pope, to be employed and disposed of in any manner the pope should appoint, for upholding and promoting the authority of the Romish Church. For this purpose Loyola went to Rome, with Faber and Lainez, while the other eight visited the universities, in order to convert to the order they were now determined to form, the youth of Italy. On the arrival of Loyola, Faber, and Lainez, at Rome, in the year 1537, they obtained an audience of the pope, who received them favourably; but they had many difficulties to encounter before they could obtain his sanction to the formation of their order. Meantime, Loyola summoned all his colleagues to Rome, where after renewing their vows of poverty, chastity, and unconditional obedience to the pope, they agreed that one of their number should, by the suffrages of all, be constituted the superior or general of their order, and be invested with absolute and irresponsible power over the bodies, souls, and understandings of his companions. The office was to be held for life.

Although it was evidently the intention of his companions from the first to elect Loyola to the office, the election did not actually take place until after the

time when the order had received pontifical authentication. Meantime, he was regarded as their master; and he, with Lainez, was employed to prepare the draft of what were to be the constitutions of the society.

After having been accused of heresy and acquitted, the new society obtained such popularity, that the members of it were employed in various directions to undertake offices more or less spiritual, and sometimes purely secular. When John III. of Portugal determined to attempt the conversion of the heathen in the East, one of the companions of Loyola, Francis Xavier, was selected as the chief missionary.

At length, on the 27th of September, 1540, the bull was issued which gave existence to the new order under the name of the Clerks of Jesus. It is said by some that they were called Jesuits after the church which was given them in Rome, named Del Gesu. But it would rather seem that the title was assumed before the formal constitution of the order, and from the following circumstances, which are given in the words and with the observations of a learned and impartial modern biographer of Loyola:—

As Loyola with his companions drew near to Rome, and “while upon the Sienna road, he turned aside to a chapel, then in a ruinous condition, and which he entered alone. Here ecstasy became more ecstatic still; and in a trance, he believed himself very distinctly to see Him Whom, as Holy Scripture affirms, ‘no man hath seen at any time.’ By the side of this vision of the Invisible, appeared Jesus, bearing a huge cross. The Father presents Ignatius to the Son, Who utters the words, so full of meaning, ‘I will be favourable to you at Rome.’ It is no agreeable task thus to compromise the awful realities of religion, and thus to perplex the distinctions which a religious mind wishes to observe between truth and illusion; yet it seems inevitable to narrate that which comes before us, as

an integral and important portion of the history we have to do with. And yet, incidents such as these, while they will be very far from availing to bring us over as converts to the system which they are supposed supernaturally to authenticate, need not generate any extreme revulsion of feeling in an opposite direction. Good men, ill-trained, or trained under a system which, to so great an extent, is factitious, demand from us often, we do not say that which an enlightened Christian charity does not include, but a something which is logically distinguishable from it; we mean a philosophic habit of mind, accustomed to deal with human nature, and with its wonderful inconsistencies, on the broadest principles. Some diversities of language present themselves in the narratives that have come down to us of this vision. In that which, perhaps, is worthy of the most regard, the phraseology is such as to suggest the belief that its *exact* meaning should not easily be gathered from the words. Loyola had asked of the Blessed Virgin—*ut eum cum filio suo poneret*; and during this trance this request, whatever it might mean, was manifestly granted.

“From this vision, and from the memorable words—*Ego vobis Romæ propitius ero*, the society may be said to have taken its formal commencement, and to have drawn its appellation. Henceforward it was ‘the Society of Jesus;’—for its founder, introduced to the Son of God by the Eternal Father, had been orally assured of the Divine favour—favour consequent upon his present visit to Rome. Here, then, we have exposed to our view the inner economy, or divine machinery, of the Jesuit Institute. The Mother of God is the primary mediatrix; the Father, at her intercession, obtains for the founder an auspicious audience of the Son; and the Son authenticates the use to be made of His name in this instance; and so it is that the inchoate order is to be—‘The Society of Jesus!’

“An inquiry, to which, in fact, no certain reply could be given, obtrudes itself upon the mind on an occasion like this, namely, How far the infidelity and atheism which pervaded Europe in the next and the following century, sprung directly out of profanations such as this? Merely to narrate them, and to do so in the briefest manner, does violence to every genuine sentiment of piety. What must have been the effect produced upon frivolous and sceptical tempers, when, with sedulous art, such things were put forward as solemn verities not to be distinguished from the primary truths of religion, and entitled to the same reverential regard in our minds!”

By the unanimous vote of all the members of the order, Ignatius Loyola was elected the general, and after a little Jesuitical coquetting, unworthy the man, he was installed in the office, April 23, 1541; his brethren vowing obedience to him, and he to the pope.

Before whose altar was the vow made? Not before the altar of God, but before the altar of the Virgin Mary, to whom, as to its patron Divinity, a solemn appeal for her sanction was made. What commenced in idolatry has continued in idolatry; and Jesuitism, regarded with abhorrence by all true worshippers of Christ, is still regarded as “our Lady’s Institute.”

The success of the order was decided and rapid. With the emperor, with kings, as well as with the pope, it found favour, everywhere, except of course, in Protestant countries; and in France, where the Spanish origin of its founder deprived it for a time of the patronage of the court, and its ultra-montane principles of the patronage of the Gallican Church.

And here it may be proper to introduce a brief account and history of the Jesuits, which is skilfully done by one of the translators of Pascal. The plan of the society, though originating with Ignatius Loyola, was completed by his two immediate successors, Lainez and

Aquaviva. To Lainez are ascribed the "Secreta Monita," or secret instructions of the order, which were first discovered when Christian, Duke of Brunswick, seized the Jesuits' College at Paderborn, in Westphalia, at which time he gave their books and manuscripts to the Capuchins, who found these secret instructions among the archives of their rector. After this, another copy was detected at Prague, in the College of the Jesuits.

The Jesuits are taught to consider themselves as formed for action, in opposition to the monastic orders, who retire from the concerns of the world; and engaging in all civil and commercial transactions, insinuating themselves into the friendship of persons of rank, studying the disposition of all classes, with a view of obtaining an influence over them, and undertaking missions to distant nations, it is an essential principle of their policy by every means to extend the Roman Catholic faith. No labour is spared, no intrigue omitted, that may prove conducive to this purpose.

The constitution of this society is monarchical. A general is chosen for life, by deputies from the several provinces, whose power is supreme and universal. Every member is at his entire disposal, who is required to submit his will and sentiments to his dictation, and to listen to his injunctions, as if uttered by Christ Himself. The fortune, person, and conscience of the whole society are at his disposal, and he can dispense his order not only from the vows of poverty, chastity, and monastic obedience, but even from submission to the pope, whenever he pleases. He nominates and removes provincials, rectors, professors, and all officers of the order, superintends the universities, houses, and missions, decides controversies, and forms or dissolves contracts. No member can have any opinion of his own; and the society has its prisons, independent of the secular authority.

There are four classes of members,—the noviciates or probationers, the approved disciples, the coadjutors, and the professors of the four vows. The education of youth was always considered by them as their peculiar province, aware of the influence which such a measure would infallibly secure over another generation; and before the conclusion of the sixteenth century, the Jesuits had obtained the chief direction of the youthful mind in every Roman Catholic country in Europe. They had become the confessors of almost all its monarchs, and the spiritual guides of nearly every person distinguished for rank or influence. At different periods they obtained the direction of the most considerable courts, and took part in every intrigue and revolution.

Notwithstanding their vow of poverty, they accumulated, upon various pretences, immense wealth. They claimed exemption from tithes under a bull of Gregory XIII., who was devoted to their interests; and by obtaining a special licence from the court of Rome to *trade* with the nations whom they professed to convert, they carried on a lucrative commerce in the East and West Indies; formed settlements in different countries, and acquired possession of a large province in South America, where they reigned as sovereigns over some hundred thousand subjects.

Their policy is uniformly to inculcate *attachment to the order*, and by a pliant morality to soothe and gratify the passions of mankind, for the purpose of securing their patronage. They proclaim the duty of opposing princes who are inimical to the Roman Catholic faith, and have employed every weapon, every artful and every intolerant measure, to resist the progress of Protestantism.

In Portugal, where the Jesuits were first received, they obtained the direction of the court, which for many years delivered to them the consciences of its princes, and the education of the people. Portugal opened the

door to their missions, and gave them establishments in Asia, Africa, and America. They usurped the sovereignty of Paraguay, and resisted the forces of Portugal and Spain, who claimed it. The court of Lisbon, and even Rome herself, protested in vain against their excesses. The league in France was, in reality, a conspiracy of the Jesuits, under the sanction of Sixtus V., to disturb the succession to the throne of France. The Jesuits' College at Paris, was the grand focus of the seditions and treasons which then agitated the state, and the ruler of the Jesuits was president of the Council of Sixteen, which gave the impulse to the leagues formed there and throughout France. Matthieu, a Jesuit, and confessor of Henry III., was called "The Courier of the League," on account of his frequent journeys to and from Rome, at that disastrous period.

In Germany, the Society appropriated the richest benefices, particularly those of the monasteries of St. Benedict and St. Bernard. Catharine of Austria confided in them, and was supplanted; and loud outcries were uttered against them by the sufferers in Vienna, in the states of Styria, Carinthia, Carniola, and elsewhere. Their cruelties in Poland will never be forgotten. They were expelled from Abyssinia, Japan, Malta, Cochin, Moscow, Venice, and other places, for their gross misconduct; and in America and Asia they carried devastation and blood wherever they went. The object of the persecution of the Protestants in Savoy was the confiscation of their property, in order to endow the colleges of the Jesuits. They had, no doubt, a share in the atrocities of the Duke of Alva in the Low Countries. They boasted of the friendship of Catherine de Medicis, who espoused their cause, and under whose influence the massacre of St. Bartholomew was executed. Louis XIV. had three Jesuit confessors, which may explain the revocation of the edict of Nantz.

The Jesuits have been notorious for attempting the

lives of princes. The reign of Queen Elizabeth presents a succession of plots. In her proclamation, dated Nov. 15, 1602, she says, that "the Jesuits had fomented the plots against her person, excited her subjects to revolt, provoked foreign princes to compass her death, engaged in all affairs of state, and by their language and writings, had undertaken to dispose of her crown."

Lucius enumerates five conspiracies of the Jesuits against James I., before he had reigned a year. They contrived the gunpowder plot. So late as the time of George I., both houses of parliament reported, that the evidence examined by them on the conspiracy of Plunket and Layer had satisfactorily shown that it had for its object the destruction of the king, the subversion of the laws, and the crowning of the popish pretender; and they state, that "Plunket was born at Dublin, and bred up at the Jesuits' College at Vienna." Henry III. of France was assassinated by Clement, a Jesuit, in 1589. The Jesuits murdered William, Prince of Orange, in 1584. They attempted the life of Louis XV. for imposing silence on the polemics of their order, besides innumerable other atrocities.

The pernicious spirit and constitution of this order, rendered it early detested by the principal powers of Europe; and while Pascal, by his "Provincial Letters," exposed the immorality of the society, and thus overthrew their influence with the multitude, different potentates concurred, from time to time, to destroy or prevent its establishments. Charles V. opposed the order in his dominions; it was expelled in England by the proclamation of James I. in 1604; in Venice, in 1606; in Portugal, in 1759; in France, in 1764; in Spain and Sicily, in 1767; and suppressed and abolished by Pope Clement XIV. in 1775. Our own age has witnessed its revival, and is even now suffering from the increased energy of its members.

Returning from this account of the order, to the his

tory of its founder, we find that, in 1550, Ignatius Loyola tendered his resignation, and wished to retire from his office of general. His resignation was not accepted by the members of the order, and he resumed his duties, though with impaired health, yet with even increased vigour of mind.

Among the many difficulties he had to overcome, he had to quell the insubordination of a Jesuit College in Portugal, which gave rise to his epistle on "The Virtue of Obedience," which, within the compass of a few pages, embodies Jesuitism and reveals it. It continues to be a canonical book with the society.

Towards the close of his life, Jerome Nadal, a Spanish Jesuit, was associated with Loyola, to conduct the business of the order, which the general was, by his infirmities, unable to perform. These infirmities increased upon him until they were terminated by his death, on the last day of July, 1556, in the 65th year of his age. He has left a name which, like the names of Luther and Wesley, will be respected by those even who stand opposed to the respective systems of religion devised by these master minds.—*Maffei. Gonsalvo. Ribadeneira. Orlandinus. Taylor's Loyola and Jesuitism. Pascal's Letters.*

LUCAR, CYRIL.

CYRIL LUCAR was born in the island of Candia, in the year 1572, and educated at Venice and Padua. He afterwards visited Geneva, Holland, and England. Here he became acquainted with the doctrines of the Reformation, and more than ever confirmed in his detestation of Romanism, having before been disgusted with Romish practices, by the iniquitous conduct of the Jesuits in regard to the Greek Church, of which he was a zealous member. On the return of Cyril to his native country,

he was ordained priest in the Greek Church, and appointed an archimandrite, by his relation, Meletius Piga, the Patriarch of Alexandria. Meletius Piga, a strong anti-papist, dispatched him into Lithuania soon after, to oppose the tyrannical proceedings of Sigismund III., King of Poland, who attempted to compel the Catholic bishops of the oriental Church in Lithuania, to yield submission to the Pope of Rome, and to adopt the heresies of the Romish Church. Cyril conducted this delicate and difficult affair with prudence, but with firmness; the submission of the Catholics of the East to the Pontiff of Rome was not effected, but the violence of the Papists was such, that Cyril with difficulty escaped with his life.

He returned to Alexandria with an increased reputation, and was soon after dispatched into Crete to collect the usual contributions for the patriarchate. He went by way of Constantinople and Paros. At the former place he formed an intimacy with M. von Haga, a Dutch Calvinist. The intimacy was a misfortune, as it gave a Calvinistic bias to the mind of Cyril.

In 1602, Cyril succeeded his benefactor and relation Meletius Piga, and was consecrated Patriarch of Alexandria.

The first ten years of Cyril's Patriarchate appear to have passed in peace. Our countryman, Sandys, who visited Egypt in 1611, gives him a high character, and assures us that he considered the points in controversy between the Oriental and English Church as trifling and unimportant.

In 1612, Cyril was obliged to visit Constantinople, in order to assist in the deposition of the patriarch, and to administer the affairs of that Church. And while at Constantinople, by opposing the machinations of the Romish Jesuits, he incurred the deadly hatred of that unscrupulous order.

Here also he met his old friend Von Haga, who was

as anxious to Calvinize, as the Jesuits were to Romanize, the Catholic Church in the East. Through Von Haga, Cyril was involved in a correspondence with M. Uytenboguert, minister at the Hague. In this correspondence, Cyril nobly defends the orthodoxy of the Greek Church, which, in spite of defects needing reformation, he contended, was the model for all other Churches.

The episcopal throne of Constantinople being vacant, some of Cyril's friends put him forward at the election, which fell, however, on Timothy, Bishop of Patras. This man could not forget his rival's attempt, and Cyril found himself uncomfortable, and even unsafe, at Constantinople. He went, therefore, to Wallachia, as it would appear, with a twofold purpose; that of composing some disputes which had arisen, probably from the interference of Romish missionaries in this province, and of collecting alms for the distressed Church of Alexandria. While here he received an answer from M. Uytenboguert, which seems to have been written with true Presbyterian insolence, though couched in complimentary terms. Cyril, in language as courteous, administered to him a severe rebuke; and in a long letter, gave him an account of the doctrine and the condition of the Greek Church.

On the return of Cyril from Wallachia, he found the Church of Constantinople greatly prejudiced against him, and retired to Mount Athos. Here he remained some little time; and became possessed of that invaluable MS. of the whole Bible, known by the name of the Alexandrine, and probably written in the fifth or sixth century.

The Turkish government issued a mandate for the death of Cyril: the monks conveyed him under a disguise elsewhere; and finally, Timothy was reconciled to him. Thus Cyril returned into Egypt. He determined, on arriving at Cairo, to express his sense of the innovations of the Church of Rome in the strongest

possible manner: and accordingly, having assembled such of the prelates of his own Church as happened to be at hand, he delivered over to an anathema, the emissaries of the Western Church. Whatever may be thought of this step, it must be remembered that these Roman missionaries were in Egypt the direct supporters of heresy, by the unholy alliance which they formed with the Coptic patriarch.

It would seem, however, that Cyril had become painfully sensible of the inability of his clergy, from want of learning, to cope with these envoys of Popery. He probably was unwilling to send them to Venice or Padua, knowing the dangers to which they would there be exposed; and still more unwilling, at this time, to trust them at Geneva, or at any of the Dutch universities. He therefore cast his eyes towards England, where Abbot filled the chair of Canterbury. With this prelate he seems to have opened a communication, while yet at Constantinople, through the English ambassador; and to have obtained from him an assurance, that if he would send any well-qualified ecclesiastic, his education should be carried on in the best manner. Cyril made choice of a young priest named Metrophanes Critopulus, recommended by his talents, the improvement he had made of his former advantages, and his good birth.

By this ecclesiastic, Cyril wrote a long letter to Archbishop Abbot, giving his reasons for sending the young man to England. He describes the tyranny of Turks, but adds, "from such we have nothing to fear; but rather from those dogs and deceitful workers, those hypocrites, who say one thing and mean another, who are audacious enough to attack God Himself, if they may only, by any means, assist the tyranny of the Roman Pontiff.

"These emissaries exceedingly terrify us, and impose on our simplicity, and make use of many engines

to bring us under their power, trusting chiefly in the shew of erudition, and the thorny difficulties of the questions which they raise; while we, meanwhile, labour under a want of learned men, who can oppose these sophists on equal terms. For, on account of our sins we have become the most contemptible of all nations; and with the overthrow of the empire, have lost the liberal arts.

“It was continued meditation on this subject which induced me to open a communication with your love, and to implore your counsel and assistance. But we received the greatest comfort from the reply of your blessedness, by which, acting under the command of your king, you advised us to send some of our countrymen to study theology amongst you with diligence.”

The letter was addressed “To the Most Blessed and Honourable the Lord Archbishop of Canterbury, and Primate of all England and Metropolitan; one in many respects to be honoured by me; let this letter, when arrived in Britain, be delivered with honour and fitting reverence: Cyril, by the Grace of God, Pope and Patriarch of the great city of Alexandria, and Œcumenical Judge.”

It was answered in brotherly terms by the Archbishop of Canterbury. “George Abbot, by Divine Providence Archbishop of Canterbury, Primate of all England, and Metropolitan, to his most holy lord and brother, Cyril, Pope and Patriarch of Alexandria, and Œcumenical Judge, health in Christ.” His grace concludes his letter thus: “I have only, Most Holy Brother, to ask that your piety will commend the British Church to God by continual prayer, as we shall intercede for that of Greece, in like manner: that it, together with the whole Catholic Church, being surrounded with the Divine Providence as with a wall, may be confirmed in peace and love; and that it may be freed from these new emissaries who oppugn with their treachery

alike Christian verity and Christian liberty, Among whom those pseudo-Monks are chiefly to be avoided, now fresh from the potter's wheel, who arrogate to themselves the name of the Saviour, who professing to seek peace, throw all things into confusion, and desiring, as they profess, truth, teach equivocation, even where it involves perjury. The Great Shepherd of the sheep preserve His whole flock from these foxes and rapacious wolves; and at the same time preserve your piety in peace and perpetual felicity."

It is pleasant to read of such friendly intercourse between the archbishops of two such eminent branches of the Church Catholic. The two prelates were similar in many respects; they both of them, though adhering to the Church, were too much inclined to Ultra-protestant views, and both were accused of Calvinism.

In 1618, we find Cyril writing an admirable letter to the celebrated Archbishop of Spalatro, with whom, upon his conversion from the corrupt communion of Rome, and his adhesion to the Catholic and Protestant Church of England, he cordially sympathizes. The following passages will shew how clear and orthodox his views were on the doctrine of the sacraments on the one hand, and on justification by faith on the other: the great Protestant view of the latter doctrine being the mallet by which all Popish heresies are knocked on the head. "With respect to original sin, it is commonly believed among us, to be entirely extirpated, destroyed, and removed in the laver of regeneration. But taught by experience itself, as also instructed by the very Word of God, we hold and believe that it is not removed, but remains in us; being no longer, however, imputed to us....On the article of Justification, with respect to which we believed that our vileness could have merit, and trusted in it more than in our Lord Christ; now we comprehend how pernicious is the doctrine of inherent righteousness, and we look

only to the mercy of Almighty God, bestowed on us on account of the merit, apprehended by faith, of Christ, our Saviour and Mediator. Thence we believe in our heart, and profess with our lips, that all our righteousness hangs; regarding all our works as filthy rags....In the Sacrament of the Lord's Supper, we constantly believe that Christ is present, not feignedly and symbolically, but truly and properly, essentially and really, as the words of our Lord prove, 'which is given for you.' With respect to the manner of the Presence, our Greek Church is at variance both with those who adopt the chimera of transubstantiation, and with the erroneous opinion of the Ubiquitaries." On this point, he dwells at some length; and ends by affirming,—most decidedly thereby contradicting his own Church, that the faithful alone receiveth the Lord's Body and Blood in the Holy Eucharist. And the same judgment is equally true of the passages which follow.

"As for image worship, it is impossible to say how pernicious, under present circumstances, it is. God is my witness that I deplore the present state of the East, because I can see no method by which this ugly and shameful wound can be healed. Not that I think that images are, absolutely speaking, to be condemned, since when not adored they cannot occasion any mischief; but I abhor the idolatry which they cause to these blind worshippers. And although in my private prayers I have sometimes observed that the crucifix was an assistance to my mind, as bringing more readily before it the act itself of the passion, yet because I see that the vulgar, not to say it of some who are wise enough in their own opinions, are carried away from the true and spiritual worship and latria which is due to God alone, I had rather that all would entirely abstain from this so perilous handle of sin, rather than that by ignorantly violating God's law, they should stumble on the rock of offence, and condemn them-

selves eternally. As for invocations of saints, time was, when I did not perceive how they eclipsed the glory of our Lord Christ, and I obstinately defended them by two works against the learned Transylvanian Marcus Fuxia. But in his answer, he so completely refuted my arguments, that I had need of no other book to prove my error; and now I call the Lord to witness, that, in reciting the public office, it gives me the greatest pain to hear the saints invoked circumstantially to the dereliction of Jesus Christ, and the great detriment of souls."

On the 5th of November, 1621, Cyril was unanimously elected Patriarch of Constantinople.

When Cyril came to the highest dignity in the Greek Church, his attention was immediately drawn to the machinations of the Jesuits, who had a college in Constantinople. They had first settled there in the year 1603, and having built suitable edifices, they employed themselves in the work of perverting the Greeks through their children and wives. To the former they offered an education much better than that which they had themselves received, and that gratuitous; the latter they allured by their ready conversation and agreeable manners, and by giving them absolution for their sins upon terms much easier than the fasts and penances prescribed by the Greek confessors. In this way they were gaining ground very fast amongst the poor Greeks, although viewed with jealousy by the more ancient establishments of the Franciscans and Dominicans, who dreaded lest their intrigues should terminate in the banishment of the whole of the Romish emissaries. On a former residence in the capital, Cyril had shewn himself a firm opponent of the Romish party, and it therefore was not surprising that on his accession to the patriarchal chair he should consult with his suffragans on the best means of counteracting the schemes of the Jesuits. The result was that all the

members of the Greek Church were commanded to withdraw themselves and their families from intercourse with the partisans of the pope.

This was the signal to the Jesuits for exerting every effort to displace him. By the interest of the French ambassador (A.D. 1622) they procured the election of a rival patriarch in the person of Gregory of Amasia, who had submitted himself to the pope. This step, however, did not succeed as they could wish. Cyril convened a synod of his clergy, and without mentioning the Jesuits, warned both clergy and people against "certain incendiaries, with whom it would be necessary to deal more severely unless they desisted from their intrigues." He then, assisted by four archbishops, excommunicated the bishop who had lent himself to the Jesuits and created a schism in the Church.

This mild and dignified procedure (for such it was) baffled for a time the tactics of the Jesuits. But they did not rest. In a few months they trumped up a charge against him, of wishing to deliver up an island of the Archipelago to the Duke of Tuscany; and supporting the accusation by a bribe of twenty thousand dollars to the Turkish authorities, they procured the deposition of Cyril, and his banishment to Rhodes. But when they thought to place their tool immediately in the vacant chair, they experienced a disappointment. The Greeks would neither visit the pretender nor attend the cathedral to enthrone him, and, what was of more importance, they would not pay the Sultan the ordinary tribute upon the election of a new patriarch; and, as the finances of the Jesuits were now exhausted, it became necessary to look out for some new expedient. In this emergency they cast their eyes upon Anthimus, Archbishop of Adrianople, a rich but worthless person, whom they prevailed upon to guarantee the accustomed tribute, and who was consequently enthroned, though greatly against the wishes of the wretched Greeks. In the

disturbances connected with these changes, the patriarchal residence was robbed of several ancient MSS., and church ornaments.

The intruder, however, did not long enjoy his dignity. It is true that there were great rejoicings at Rome, and that Pope Urban VIII. addressed a public letter of thanks to Count de Cesi, the French ambassador, (July, 1624) for the service he had done to the Romish cause. But this stirred up the spirit of King James I., who sent directions to our ambassador, Sir Thomas Rowe, to leave no stone unturned to procure the reinstatement of Cyril. The first step was to obtain the reversal of the sentence of banishment, which was happily effected, and he returned to Constantinople. He was scarcely arrived when his rival, stung by remorse, waited upon him privately, put himself at his disposal, and offered to resign the see. His visit, however, was not so secret but that the Jesuits got information of it; and, accordingly, the French ambassador invited him to his house, and prevailed upon him by presents and promises of protection to retain his dignity. The people and clergy, however, were not to be gained over. They deserted Anthimus, and adhered to their rightful pastor; and at the end of three months, the intruder, feeling the awkwardness of his position, and dreading, perhaps, that the same influence which had brought back Cyril from his banishment, might procure his public restoration, repaired to him again by night, abjured all foreign connexion, resigned the patriarchal dignity, and prayed his clemency and absolution. Hereupon Cyril took courage, and by the help of his friends, and the contributions of the Greek population, who involved themselves in a debt to raise the money, he was reinstated in the full possession of the honours he had lost.

But Cyril was not allowed to enjoy his post in peace. Early in the next year (1623) a Greek monk arrived from Rome, at the residence of the French ambassador,

to encourage the Jesuits to new attempts, and bringing the assurance from the *Propaganda* that twenty thousand dollars should be forthcoming whenever Cyril was displaced. Accordingly, fresh calumnies were invented against him; but the design being discovered was for the time frustrated.

Next year (1624) they had recourse to new methods. One Beville, a Jesuit, was sent to him, to tempt him to cause an insurrection of the Cossacks, over whom, as being of the Greek communion, he represented to him that he had great power. This, being directly treasonable, would of course have ensured his destruction. Another attempt was made by a person whose name is not mentioned, to induce him to enter into a secret treaty with the court of Spain. But what appears to have been most relied upon was an attempt to gain over Cyril himself to enter into a treaty for reunion with Rome.

The latter attempt justly excited the indignation of Cyril, but he treated these machinations of the Papists with dignified silence.

The emissaries of Rome were next employed in inciting the Suffragans of Cyril against him: and twenty thousand dollars, which the *Propaganda* had promised, were to be given to these bishops, if they would procure the election of another patriarch. The commotion they raised was so great that Cyril was obliged to retire from Constantinople, till his friends, by plainly stating the facts of the case to the Turkish government, and accompanying that statement with another present of ten thousand dollars, rendered it safe for him to return.

The Court of Rome now perceived that other measures must be taken. It was resolved to send out an anti-patriarch, under the title of Apostolic Suffragan: to this man, in conjunction with a treasurer appointed in Italy, and Count de Cesi, the Romish

interests in the East were committed. A number of schismatical prelates were also consecrated for various islands of the Archipelago. The anti-patriarch arrived in Naxos, in December, 1626 : and to this island Count de Cesi sent the Latin Bishop of the place, accompanied with two Jesuits, to congratulate the Apostolic Suffragan on his arrival. Hence he was conducted to Chios, and there received with the utmost splendour.

The honour done to him appears to have been more than this weak-minded man could bear. Had he had patience to remain quiet, and to work his way by slow degrees, he might have become a most dangerous enemy to the Greek Church : but such was the haughtiness of his demeanour, and so overbearing were his pretensions, that he alienated the minds even of his own faction. The laics trembled for their rights of patronage ; the Latin Convents, impatient of the new and intolerable yoke, openly refused to receive the intruder : the Greeks remained constant, in and through all their troubles, to the faith of their forefathers, and the unalterable decrees of Nicæa. Representation of the interference of Rome was made to the Turkish government : the Apostolic Suffragan was too happy to withdraw quietly, being by no means, it would appear, desirous of the crown of martyrdom : his bishops, less fortunate, or more courageous, were thrown into prison. And so ended this attempt of Rome.

In 1627, Cyril wrote again to Archbishop Abbot, with the evident intention of obtaining the favour and support of Charles I., through his ambassador at Constantinople.

In the following June, Nicolas, or as others call him, Nicodemus Metaxa, a Greek monk, and a native of Cephalonia, arrived from England, bringing with him a fount of Greek types, a printing press, and the requisite knowledge in the art which he professed. Cyril was delighted at his arrival ; but being overwhelmed with business,

contented himself with recommending the printer to the care of Sir Thomas Rowe, by the Metropolitan of Corinth, Joasaph I. The ambassador, however, though he approved the design, was unwilling to be mixed up in it, as foreseeing the trouble and danger which it would occasion. However, on the great urgency of the metropolitan, he summoned to his own house the Dutch ambassador, Cyril himself, and Gerasimus Spartaliotes, who happened to be at Constantinople on private business. After a long and full discussion of the matter, it was agreed to ask publicly the permission of the Vizier to unpack and to use the types; and this leave was given, it would seem without difficulty. Cyril then requested Sir Thomas Rowe to allow the printing press to be set up in his own hotel; but to this the ambassador would not consent: he, however, did what he could in the business; he hired, at his own expense, a house in which he established Metaxa, and took both it and him under his avowed protection. This house was not far from the hotel of the English, but unfortunately nearer to that of the French, ambassador.

The Jesuits were no sooner apprised of this step, than they used all the means in their power to gain Metaxa: they represented to him that he had learned his craft in an heretical country; that he was reported to have imbibed the opinions, as well as the skill, of his teachers; that the easiest way to put an end to this suspicion would be to become one of their community, or at least to live in habits of intimacy with them. Finding persuasions useless, they next had recourse to threats; called Metaxa Lutheran and heretic, and accused him of treason, because he employed the royal arms of England at the beginning and the end of his books. All this the poor printer bore quietly; but at length he was plainly warned, if he continued his present course, to prepare for assassination. On this, he repaired to Sir Thomas Rowe, and besought

him, with tears in his eyes, to allow him a sleeping-room in his hotel; the kind-hearted ambassador consented, and Metaxa was conveyed to and from his printing-house by a strong band of his friends and workmen.

The first book which Cyril employed Metaxa to print, was a little Catechism, intended to contain nothing controversial, but simply the elements of the Christian faith, as taught in the Greek Church. He had drawn it up to vindicate himself from the accusations of his adversaries, as though he had introduced new doctrines into the Church, and had intended to send it into England to be printed, (as he had done a former treatise of his,) with a dedication to King James. Circumstances having now changed, he determined to print it at Constantinople, with a dedication to King Charles I. This extremely nettled the Popish party, and as they could make no handle of the Catechism, they managed to get hold of the other Tract of Cyril's, "on the Divinity of Christ against the Jews and Mahometans." On the strength of this they prevailed upon a favourite of the Vizier's to represent to him that Metaxa was an English emissary, sent to instigate the Greeks to rebellion; and that, under pretext of printing children's books, he was really employed to disseminate treatises against the Koran, brought from England, multitudes of which had been sent to the Cossacks, to bring about a rising of them as soon as the Sultan was gone away into Asia Minor.

The Vizier took alarm, and determined upon seizing Metaxa in the very fact of printing a book against the law of Mahomet. For this purpose he ordered an officer of janizaries with near one hundred and fifty men to be ready at a certain day to surround the house; and at the instigation of the French ambassador, he fixed on Twelfth Day, when Sir Thomas Rowe had a dinner party, to which he had invited the

patriarch and the Venetian *bailie*, (a Roman Catholic, but a moderate man,) in order, as Count Cesi said, that the English ambassador and his friends might have sauce to their dinner.

Accordingly, on the day appointed, as Metaxa and his friend, the secretary of the English embassy, were returning from church, they found the house surrounded by a mob of soldiers. His servants to save themselves, pointed out their master; but, as he luckily was dressed like an Englishman, the secretary declared that he belonged to the embassy, and so he was allowed to withdraw with his friends; and no doubt right glad he was to find himself at the hotel of the embassy safe and sound. When the officer of janizaries found that he had got off, he seized and bound all his servants, broke open his coffers and clothes presses, and carried off all his furniture, forms, types, paper, books, plate, money, clothes, and moveables of every kind.

The English ambassador, although highly offended, determined that he would not give his enemies the power of enjoying his annoyance, and therefore spent the evening cheerfully with his friends. Meanwhile, every sort of rumour spread like wildfire, the report of which so alarmed the patriarch that he did not venture home that night. Next day the Jesuits were busily employed in pointing out to the vizier and mollahs the passages in the patriarch's book which were directed against Mahometanism. Nothing, however, appeared which seemed to them at all treasonable; and the passages in question were referred to the mufti for his decision. The patriarch was, meanwhile, summoned, and many charges brought against him; but, happily, none of them could be substantiated. Still, as Metaxa was charged in concert with the English ambassador, with endeavouring to incite the Cossacks to a rebellion, and the arms of England appeared on his books, the Vizier was not satisfied to let him go free.

The opinion of the mufti, however, greatly shook his reliance upon the justice of the step he had taken. It was to the following effect:—"That doctrines contrary to the Mahometan religion were not necessarily blasphemous and criminal; and that, as the Sultan permitted the Christians to profess their doctrines, there was no more criminality in printing what they believed than in preaching it; and that it was not difference of opinion, but public offence, that would render men liable to legal punishment."

This being the only article of the charge which appeared supported by any evidence, when it fell to the ground the rest appeared weaker than before, and prepared the Vizier for still further concessions. Meanwhile Canacchio Rossi, who had formerly attempted to corrupt the patriarch, thinking that he would be in no small alarm, paid him a visit, to triumph over him in his affliction, and to frighten him into retracting his book, and throwing himself into the hands of the French. It does not appear that Cyril made him any reply.

Two days after the disturbances, Sir Thomas Rowe waited upon the Vizier in form, to represent to him the great wrong he had done in suspecting the conduct and seizing the property of a guest of his, and a subject of Venice, by whose bailie he had been specially recommended to his protection, and to whom the Vizier himself had given permission both to bring his effects on shore, and to exercise his trade; and all at the instigation of parties whose characters he well knew; an action, he said, which he would repent of when it was too late. The Vizier, whose mind was, no doubt, prepared by the decision of the mufti, to see himself in the the wrong, endeavoured to cast all the blame upon the accusers. But Sir Thomas carried matters with a high hand, and declared that he should not be satisfied until Metaxa had his effects restored to him, his character cleared, and the malicious authors of the mischief severely

punished. He, moreover, restored the patriarch to the good opinion both of the Vizier and of the mufti, by clearing him, and pointing out the frauds of his enemies.

The next packet brought intelligence which determined Cyril to take much stronger measures than he had yet adopted. It brought the proceedings of a consistory at Rome, in which it was determined, on account of his obstinacy in holding intercourse with Calvinists and sending young men to be instructed in their schools, to accuse him of revolutionary principles and an intention of exciting an insurrection against the Sultan. Feeling, therefore, that he should never be free from this annoyance, and encouraged, it is said, by Sir T. Rowe, who was reported to be greatly incensed at Canacchio Rossi for having called the king his master the *head of the heretics*, he determined to make an effort for the total expulsion of the Jesuits. Indeed, the English ambassador made a point of shewing his displeasure against the Jesuits, and their friend the French ambassador, and of countenancing Cyril, both by his interest with the Porte, and by going abroad more frequently than usual, and always in company with the patriarch.

Hereupon the Jesuits retired to the residence of the French ambassador, and remained there for a fortnight, until they thought the storm had blown over. But they had no sooner returned to their convent than they were apprehended by the officers of justice, and cast into prison, together with Canacchio Rossi, their friend; their church shut up; their books all carried off and delivered to the Vizier; nor could all the efforts of the French ambassador procure even a hearing for himself. When they had been a month in prison, at the intercession of the English ambassador and the patriarch, they were released, and all their books restored, on condition that they should immediately quit the Ottoman dominions, never more to return. Not only so,

but orders were issued to break up the Jesuit settlements at Chios, Smyrna, Aleppo, and Cyprus. Accordingly, they were shipped off to Chios, and there put on board a Christian vessel, which brought them safe back to Italy.

Two, however, of their body managed to take refuge in the French ambassador's house, and a good while afterwards he obtained permission for them, as his chaplains, to occupy their former church, and to perform acts of Divine service there.

Soon after these circumstances (A.D. 1628) Sir Thomas Rowe returned to England, and Cyril took occasion to shew his gratitude to him, and to the monarch whose representative he was, by presenting to King Charles I. that most precious MS. of the Septuagint, commonly called the *Alexandrian*, well known as one of the only two very ancient MSS. of that version existing in Europe—the *Vatican* being the other. He had purchased it whilst studying at Mount Athos, in the early part of his life, had taken it with him to Alexandria, and from thence had brought it to Constantinople. It is evident from a letter of his that he never contemplated parting with it; but the service lately rendered to him and to his church was so essential, that he now resolved to sacrifice this, his most cherished treasure, to shew his gratitude in the strongest manner.

The departure of Sir Thomas Rowe did not deprive Cyril of British protection, which was continued under his successor, Sir Peter Wych, although he did not take so active a part as his predecessor. For some years he continued in comparative quiet, but not without disturbance. Joasaph, Archbishop of Philippopoli, struck at him, but missed his blow. Isaac, Metropolitan of Chalcedon, who had espoused the Romish interest, was likewise brought forward against him, with the offer of twenty thousand dollars to the Porte if he were elected; but a fortunate accident prevented the success of the

party at that time. It happened that whilst the proceeding was in agitation, a favourite page of the Sultan was killed in his presence, which struck him as a bad omen of the issue of his intention; and thus, concurring with the solicitations of the Greeks in favour of Cyril, he was continued in his place, on condition that the same sum was paid to the imperial exchequer, which was offered by the opposite party.

When the printing establishment of Metaxa was broken up, Cyril was engaged in printing his "Confession of Faith," which he drew up "to exhibit to inquirers respecting the faith and worship of the Greeks, or Eastern Church, a true account of their opinions concerning the orthodox faith."

In this confession we find that Cyril in avoiding the heresies of Romanism, had not entirely escaped the errors of Calvinism, and his intimate acquaintance with certain clever Calvinists at Constantinople, naturally led him to regard with respect the opinions they entertained. "Nevertheless," as Dr. Beaven observes, in his admirable life of Lucar, in the British Magazine, to which we are greatly indebted, "the confession is not so Calvinistic as we might have imagined. In short, it is more in expression than in reality. Individual absolute election is nowhere taught. For all that appears, Lucar might have held that predestination was only *absolutely to grace*, and conditionally to *glory*. We must likewise observe that his doctrine as to the effect of baptism is primitive and catholic, and apparently inconsistent with his other statements; so that we can hardly regard this confession as that of a person who thoroughly understood all he was saying. It was that of a mind in a state of transition, and of one which had adopted new ways of expression to a much greater extent than it had adopted the ideas of which those expressions were the symbols; or perhaps he held Augustine's sentiment, that baptism admits to the grace of regeneration, sancti-

ation, and justification; but still that those only are in God's sight members of His Church, and amongst His elect, who retain those graces. This is the only consistent sense which can be put upon his words, and that is totally opposed to Calvin's doctrine of the indeletibility of grace."

Shortly after this, two schismatical Greek Prelates, the one Metropolitan of Sophia, or Sardica, and either Meletius I. or II., the other of Bulgaria, named Necerius, arrived from Rome, with the design of expelling Cyril. They were entertained by the French ambassador; and the danger appeared considerable. Cyril had now less protection from the English embassy than formerly. For Sir Peter Wych, though, on the whole, well disposed towards him, was not on such intimate terms with him as Sir Thomas Rowe had enjoyed; and it must be remembered that Calvinian influence was rapidly declining in the court of England, with the increasing power of Laud, then Bishop of London.

The two metropolitans at first contented themselves with railing at Cyril, calling him heretic, infidel, and Lutheran: they next called together such prelates as happened to be at Constantinople, and informed them that as soon as they received further instructions from Rome, they would purchase the patriarchate, and farm it out. Cyril hastily summoned his friends, and, by their prudent counsel, exposed the whole plot to the Emperor; and the danger was thus for the time averted. But, soon afterwards, the two metropolitans won three more to their side; and the five united had almost procured the banishment of the patriarch: but a present of ten thousand dollars to the Porte baffled their design. But, in October, 1633, Cyril Contari, Metropolitan of Beræa, a pupil of the Jesuits, became a far more formidable antagonist. He had been raised to the bishopate by Timothy; and on the resignation of the see of Thessalonica by Paisius, who took up his resi-

dence in Muscovy, he was dispatched by Cyril to govern that Church during the vacancy. Attracted by the pleasantness of the situation, and the conveniences of the city, Contari requested from the patriarch to be elevated to the see; but Cyril had already destined it for Anastasius Pattelari, who was accordingly invested with that dignity. This disappointment was never forgiven by Contari; and now, having been incautiously sent on a mission by Cyril to collect alms for the Church of Constantinople in Muscovy, with the money thus collected he determined to purchase the patriarchate, for which he promised fifty thousand dollars. He could not, however, raise the full sum, and was, therefore, banished, with an accomplice, to Tenedos.

Cyril met with ingratitude in all quarters. Anastasius Pattelari, forgetful of the benefit he had received, and of his connexion with Cyril, (for he was his fellow-countryman,) offered sixty thousand dollars for the patriarchate; Cyril was deposed, and banished to Tenedos also. Contari was no longer here, having been already forgiven by the kind-hearted patriarch. During his exile, Cyril corresponded with M. Leger, who seems to have gained a stronger influence over him than any of the other Calvinists had been able to obtain. At the end of a month, Anastasius was deposed. The patriarchate was again offered to Cyril, on condition of his raising seventy thousand dollars; which was at length effected by extraordinary exertion and great self-denial on the part of his poor flock; and he returned to Constantinople in June.

But Lucar was to have no rest. That wretched man, whom he had once already forgiven, Cyril Contari, allowed himself to be again set on by the Jesuits, A.D. 1635, and having a second time by bribery, and taking advantage of the absence of the Sultan at Constantinople, when he could gain access to him without the counter-vailing influence of the Protestant ambassadors, raised

himself to the patriarchal throne, his benefactor was banished to Scio. Contari had not the decency to keep the secret of his connexion with Rome, but confessed that all was done in concert with the pope, to whom Lucar was to be sent, and that he would kiss, not only his hands, but also his feet, if he would only furnish him with a liberal supply of money.

Lucar spent more than a year in banishment; during which time he was in dread lest the Papists, having hired pirates to attack him, might seize his person and send him to Rome. He obtained permission, on this account to remove from Chios, to which place he was at first banished, to Rhodes.

During Cyril's banishment, his friends were exerting themselves for his restoration, and the usurper was gradually disclosing the real baseness of his character. The two influences combining, brought matters to such a pass, that at length the Greek clergy and laity rose in a body, and formally deposed and expelled Contari; so that towards the end of July or beginning of August, 1636, Cyril was permitted to return to Constantinople; not, however, without the payment of large sums of money, without which nothing could be done in Turkey, let the causes be ever so just. The Metropolitan of Heraclea, who had been his pupil, gave almost all his property to procure the restoration of his master.

But although permitted to return to Constantinople, he was not, as yet, allowed to resume his residence in the patriarchal house, but took up his abode in the residence of the Dutch ambassador.

Nevertheless, after his restoration, Cyril had the same difficulties to encounter as before. Cyril of Beræa, during his patriarchate, had introduced many of his creatures into dignity and office in the Church; and as on his deposition they shared his fate, they were added to all his former enemies. His old foes, the Jesuits, began now to see that they could hope nothing

from deposing him, and therefore began to thirst for his blood.

They perceived that they could make no way against him as long as the emperor was at Constantinople, the Grand Vizier being his friend, and the English and Dutch ambassadors uniting against them. They remembered that on the former occasion of his deposition and banishment to Rhodes, they had succeeded chiefly because the emperor was in Asia Minor, remote from these sinister influences. Knowing, therefore, that he was intending an expedition to recover Bagdad out of the hands of the Persians, (or as some say against the Moravians,) they bribed Barram Pacha, a person of great weight with the Sultan, to use his influence for his removal. It so happened, that this person had an opportunity of ingratiating himself with his sovereign, for, being sent forward by him to make all the necessary preparations for the siege, whilst the emperor and Vizier came on with the body of the army, waiting for the reinforcements which were to come in from various parts of the empire, he succeeded so well that the emperor was exceedingly satisfied with him, and admitted him frequently to his presence. It happened unluckily that the Cossacks at that critical time took and pillaged Azoph; and that circumstance, concurring with former accusations against Cyril in relation to this self-same people, and with the evident devotion of the Greeks to Cyril's cause, enabled him and Hussein Pacha to suggest not only that the taking of Azoph had fulfilled what had been formerly said against him, but that it was an extremely perilous thing to leave such a man at the head of the Greeks in Constantinople, at a time when that capital was almost entirely drained of its military force. These representations so worked upon the jealousy of the emperor, that he immediately signed an order for his being strangled, and a courier was immediately despatched with it to the Governor

of Constantinople. Pursuant to his orders, that officer sent his janizaries to seize Cyril, and sent him prisoner to one of the castles of the Bosphorus. In the evening of June 27th, 1638, they took him thence and put him into a boat, telling him that they were carrying him on board a small vessel lying at St. Stephano, a small port on the Propontis, in order to his transportation. As soon, however, as they were set off, he perceived that they were intending to strangle him; he therefore fell on his knees, and prayed with great earnestness and fervency, in order to prepare himself for death. After a little abuse and a few blows, they put the fatal bowstring about his neck, and soon despatched him. Having done their deadly work, they stripped his body and threw it into the sea. It was, however, picked up by some fishermen, and after lying exposed some time was buried by some of his friends. The malice of his enemies would not even yet let him rest; for they got an order from the governor to have him disinterred and thrown into the sea again, which was done accordingly. The body was again washed up, and after a while buried obscurely in one of the islands over against the Bay of Nicomedia.

“Thus fell,” says Smith, “this great man, Cyrillus Lucaris, by the hands of violence, whom both for his piety and his sufferings, which were wholly on account of religion, I shall not be afraid to esteem a saint and martyr.”—*Smith. Dr. Beaven. Neale's Eastern Church.*

LUCIAN.

LUCIAN was born at Samosata, in the third century. After the death of his parents, he distributed all his goods among the poor, and devoted himself to the service of God. He applied himself to the study of the lives of the saints, and became very learned therein.

He was ordained priest in the Church of Antioch, and he then devoted himself to correcting the errors which had crept into the copies of the Old and New Testaments, whether from the mistakes of copyists, or from the malice of heretics. He not only collated all the best editions of the Septuagint, but he revised his work by the Hebrew text, of which he was a complete master. St. Jerome tells us that Lucien's edition of the Holy Scriptures was more correct and exact than those of Hesychius and Saint Pamphilius; and that it was free from the errors attributed to those of Aquila and Theodotion. The Churches of Antioch and Constantinople adopted it, and even in our own days, the learned Dr. Kennicott says, that an edition of the Septuagint is esteemed in proportion to its conformity with the edition of St. Lucian. Lucian was at Nicomedia when the decrees of the Emperor Diocletian against the Christians were published; he was thrown into prison, and after nobly confessing his faith, he submitted to many torments; the only answer he would make to his accusers being, "I am a Christian." He received the crown of martyrdom on the 7th of January, 312.—*Tillemont. Godescard.*

LUCIFER.

LUCIFER, Bishop of Cagliari, in Sardinia, convinced that the Arians, under pretext of attacking the personal character of St. Athanasius, wished to undermine the faith of Nice, offered to Liberius, Bishop of Rome, to go as ambassador to the Emperor Constantius, and solicit him to convoke a council, in which the cause of the holy patriarch, and all the points of doctrine then in dispute, should be examined. The fruit of this mission was the council of Milan, in 355, at which Lucifer appeared as the pope's legate. He there maintained the purity

of the faith, the honour of the Church, and the innocence of St. Athanasius, with much courage and firmness, notwithstanding the menaces of the emperor, and the snares laid for him by the Arians. The consequence of his conduct was his exile to Syria, where he was thrown into a dungeon by the Arian bishop, Eudoxius. His place of exile was afterwards transferred to Eleutheropolis, in Palestine, whose bishop, Eutychius, persecuted him violently. His third place of exile is not known; it is only certain, that at the death of Constantius, in 362, he was confined to the deserts of Thebais.

During these periods of exile, Lucifer composed the various works, of which Du Tillet gave an edition in 1568. They afterwards composed the fourth volume of the Library of the Fathers.

It is to be regretted that Lucifer did not maintain in the latter portion of his life that reputation which his courage and firmness gained for him during the period of which we have been speaking. On his return from exile, he resisted the importunities of his friend Eusebius of Verceil, to join the council which was then being held to set the affairs of the Church in order; and would remain at Antioch, in order, as he said, to reconcile the parties of the Eustathians and Melecians. But he was wholly unfit for the task, and without waiting for the decision of the Council of Alexandria, he took the part of the Eustathians, and ordained Paulinus as the bishop, in the absence of Melecius, who returned from an honourable exile, with all the glory of its being undeserved. Thus, contrary to the canons of the Church, there were two bishops for one place, which kept up the unfortunate schism; and Lucifer, in resisting the measures taken by the fathers of the Council of Alexandria, separated himself from the communion of the Church. He died at Cagliari, in 370.

The sect of Luciferians, though small, spread into

Palestine, Egypt, Africa, Spain, Italy, Sardinia, and Rome. Its stronghold was Sardinia, which was the native country of Lucifer, and in whose chief town Cagliari, a church is dedicated to his memory.—*Biog. Universelle*.

LUDOLPH.

LUDOLPH, of Saxony, flourished in the year 1330. After following the rule of Dominic for thirty years, he passed to that of Bruno, and became prior of the Carthusian monastery at Strasburg. He died at an advanced age, towards the year 1370. He composed several volumes of sermons; a work entitled "In Psalterium expositio;" and his principal work, "Vita Christi." There was, in the sixteenth century, an attempt to prove that Ludolph was the author of the "Imitation of Jesus Christ," but this proved a failure, and Ludolph's reputation rests upon the "Vita Christi."—*Biog. Universelle*.

LUGO, JOHN OF.

JOHN OF LUGO, a Cardinal, was born at Madrid, in 1485. He became a Jesuit in his youth, and was the author of several Books and Tracts. It was from his palace that the first *quinquina*, or Jesuit's Bark, was distributed; from whence it first got its name of "Cardinal Lugo's powders." He died in 1652.—*Biog. Universelle*.

LUITPRAND.

LUITPRAND, Bishop of Cremona, was born about the commencement of the sixteenth century, and lived sixty

years. He was mixed up with the politics of that period; was ambassador from the Emperor Otho, to Pope John XIII., and assisted at the Council at Rome, which deposed the pope, 963. He was afterwards Otho's ambassador to the Emperor Nicephorus Phocas, and was very ill-treated by him. Luitprand wrote several Books, all of an historical tendency.—*Biog. Universelle*.

LUPICINUS.

LUPICINUS was born at the beginning of the fifth century. He was one of the most celebrated of the Bishops of Besançon, and founded the Abbey of Condate, afterwards known under the name of St. Oyan de Joux, and subsequently under that of St. Claude. He practised the greatest austerities, which injured his health, and terminated his life in 480. The life of this pious Cenobite was written by a monk of Condate.—*Biog. Universelle*.

LUTHER, MARTIN.

MARTIN LUTHER was born at Eisleben, in Saxony, Nov. 10th, 1483. His father, who was a respectable miner, removed to Mansfeld, in Thuringia, soon after his birth. Under George Emilius, at the School of Mansfeld, he received the foundation of his religious education, the Catechism, the Decalogue, the Apostles' Creed, and the Lord's Prayer, with the rudiments of Latin. At fourteen years of age he was sent to the School of the Franciscans, at Magdeburg, and there he attended the discourses of Andreas Proles, a provincial of the Augustinians, who preached with zeal against the abuses of the Church, and for the necessity of a Reformation.

We live at a period when it has become too much the fashion to praise, in ignorance, the state of the

medieval-Church, and thus to detract from the importance, the absolute necessity we ought rather to say, of the great movements of the fifteenth century. Let the character of the medieval-Church be given in the admission of one of the ablest defenders of the Romish Church, the representative of medieval Christianity in our own age. The celebrated Bossuet commences his *History of the "Variations of the Protestant Churches,"* by referring to the words of St. Bernard:—"Who will grant me," says St. Bernard, "before I die, to see the Church of God such as she had been in primitive times?" and Bossuet adds, "If this holy man had anything to regret at his death, it was, that he had not witnessed so happy a change. During his whole life he bewailed the evils of the Church: he never ceased to admonish the people, the clergy, the bishops, and the popes themselves, of them. Nor did he conceal his sentiments on this subject from his own religious, who partook of his affliction in their solitude, and extolled the Divine goodness in having drawn them to it so much the more gratefully, as the world was more universally corrupted. Disorders had still increased since that time. The Roman Church, the mother of Churches, which for nine whole ages had, by setting the example of an exact observance of ecclesiastical discipline, maintained it throughout the universe to her utmost power, was not exempt from evil; and from the time of the Council of Vienne, a great prelate, commissioned by the pope to prepare matters there to be discussed, laid it down as a groundwork to this holy assembly, 'to reform the Church in the head and members.' The great schism which happened soon after made this saying common, not only with particular doctors, Gerson, or Peter D'Ailly, and other great men of the time, but also with the councils; and nothing was more frequently repeated in those of Pisa and Constance. What happened in the Council of Basil, where a Reformation was

unfortunately eluded, and the Church reinvolved in new divisions, is well known. The disorders of the clergy chiefly those of Germany, were represented in this manner to Eugenius IV. by Cardinal Julian. 'These disorders,' said he, 'excite the hatred of the people against the whole ecclesiastical order, and should they not be corrected, it is to be feared lest the laity, like the Hussites, should rise against the clergy, as they loudly threaten us.' If the clergy of Germany were not quickly reformed, he predicted, that after the heresy of Bohemia, and when it would be extinct, another still more dangerous would soon succeed; for it will be said, proceeded he, 'that the clergy are incorrigible, and will apply no remedy to their disorders. When they shall no longer have any hopes of our amendment,' continued this great cardinal, 'they will then fall upon us. The minds of men are pregnant with expectation of what measures will be adopted, and are ready for the birth of something tragic. The rancour they have imbibed against us becomes manifest; they will soon think it an agreeable sacrifice to God to abuse and rob ecclesiastics, as abandoned to extreme disorders, and hateful to God and man. The little respect now remaining for the ecclesiastical orders will soon be extinguished. Men will cast the blame of these abuses on the court of Rome, which will be considered the cause of them, because it had neglected to apply the necessary remedy.' He afterwards spoke more emphatically: 'I see,' said he, 'the axe is at the root: the tree begins to bend, and instead of propping it with our power, we accelerate its fall.' He foresees a speedy desolation in the German clergy. The desire of depriving them of their temporal goods would form the first spring of motion. 'Bodies and souls,' said he, 'will perish together. God hides from us the prospect of our dangers, as he is accustomed to do with those whom he destines for punishment; we run into the fire which we see lighted before us.'"

Bossuet contended that the Reformation of discipline only was required, but wiser men saw that the tree was corrupt from which such fruit was gathered, and that the Reformation needed to extend to system and doctrine.

It is probable that in after years the mind of Luther reverted to the earnest calls for a reformation which he had heard in his youth from honest Andreas Proles. The impression would perhaps have been more immediate had Luther remained longer at Magdeburg. At the end of the year he removed to Eisenach, where he pursued his studies for four years in the Franciscan School. Both here and at Magdeburg, he supported himself as the custom was, and to a certain extent still is, with German students,—by begging.

In 1501, he removed to the University of Erfurth, where, as he tells us, his father, who designed him for the law, supported him by the sweat of his brow. At Erfurth, he mastered the scholastic philosophy, which is at the root of the Romish system; and by the whole university, as Melancthon informs us, his genius was admired. His genius displayed itself in almost every department of human learning. His piety was as earnest as his diligence. He was, we are told, tremblingly anxious to secure his salvation; and engaged in deep and frequent meditations on the judgments and wrath of God, and on the vengeance which He had sometimes taken upon the sins of men. It was in this mood that, as he was one day searching the library at Erfurth, among other works which curiosity led him to examine, he casually opened the Bible. He had not so much as seen this book before; his knowledge of it was confined to such extracts as were used in the Church Service, and which he piously supposed to contain its substance and essence. He was then twenty years of age; he had received the most perfect education which the Romish Church permitted to her faithful sons, and he had eagerly availed himself of all its ad-

vantages: he was familiar with the writings of Scotus and Aquinas, of Occam and Buonaventura; but the foundation on which his faith was built had never been disclosed to him, had never entered in any way into the course of his instruction.

The Bible was in Latin, the only language with which he was yet acquainted; and he devoured it with avidity. He was astonished at the mass of knowledge contained in it; he was delighted by its simple narratives; he admired its majestic precepts; he felt the beauty of its holiness; and he turned all that he admired and felt to his profit. He returned to his treasure and unfolded it again and again, and expressed a humble wish that some day a similar possession might be vouchsafed to him.

He was admitted to the degree of bachelor of arts in 1503, soon after which he had a severe and dangerous illness. He was greatly alarmed, and thought he was going to die, when he opened his heart to an aged and holy priest, whose consolations sank deep into his heart. "My dear bachelor," he said, "take courage, you will not die at this time; our God will make you His instrument in comforting others, for God lays His cross on those whom He loves, and those who bear it patiently gain much wisdom." These words, if uttered in reference to an imaginary saint of Rome, would have been received by Romanists as a prophecy; a prophecy they were, though he who uttered them, while admiring the piety and the genius of Luther, did not know the fulness of their meaning.

In 1505, he became master of arts, and doctor in philosophy. Soon after, an awful impression was made upon his mind by the sudden death of a friend, who was killed in his presence, as some say, by lightning, and others, by assassination, while a thunderbolt at the same moment fell at the survivor's feet; and Luther determined, though contrary to the known wishes of his

father, to become a monk. He entered the Augustinian Convent at Erfurth, on the 17th of August, 1505. On this occasion he took the name of Augustine, adhering to a custom which afterwards he justly denounced. "What is more mad and impious than to renounce one's Christian name for a cowl? It is thus the popes are ashamed of their Christian name, and shew thereby that they are deserters from Jesus Christ."

Some of the biographers of Luther are indignant because Martin Luther was obliged to submit to the lowest and most degrading offices of the monastery, but there is no reason why Luther, when he chose to become a monk, should be exempted from the business of a monk. With greater justice do they regard it as providential, that Luther should have had experience of the emptiness and worldliness of the monastic system. We should not complain that Luther, when the junior member of the society, was made to close and unclosethe gates, wind up the clock, and cleanse the receptacles of dust and filth, but we must complain when we find that he had not sufficient time allowed him for study and prayer. In the intervals of the menial labour, to which we have alluded, he was sent forth on his former errand of mendicity, bearing the bag of the monastery, and begging bread from street to street, and from door to door. And sometimes, when he would have employed those intervals in study or devotion, he was roused by the impatient clamours of his brethren, urging him to abstain from that, which could in no respect benefit the community; to resume his sack, and sally forth in pursuit of more substantial objects: "It is not by study, but by begging bread, corn, eggs, fish, meat, and money, that you can do good to the convent."

It is to be remarked that in these offices he was not long employed. He was able after a time to return to his studies. He studied St. Augustine especially. He received instruction in the Hebrew and Greek lan-

guages; and it is curious to find, that the works of Occam, Peter D'Aily, and Gerson, occupied his attention at this time. The History of the Council of Constance must have laid open to him the iniquities of the medieval-Church, and the student of that history could not but be aware of the danger he incurred when afterwards he became a reformer. At the same time, no one kept the observances of the cloister with more ascetic severity than Luther. "If ever a monk," he says of himself, "obtained admission into heaven by monkish merits, I should have deserved success." But he found no comfort in these exercises; he laboured under an agony of mind, internal temptations to despair,—and this to such an extent as to approach the very confines of insanity.

Under the conviction of sin, he was miserable until the time of comfort came; and comfort he received from his ecclesiastical superior, John Staupitz. Staupitz was a man much in favour with Frederic the wise, of Saxony, and was the first professor of divinity in the University of Wittemberg, which was founded under his direction, and became provincial of his order in Thuringia and Saxony, and afterwards vicar-general of the Augustines for all Germany. He was a man of earnest piety, whose studies had been directed to the Bible and St. Augustine. The vicar-general regarded young Luther with affection, and Luther gave him his confidence when he had overcome the timidity occasioned by the respect and fear he felt for a person of rank so exalted as that of Staupitz. The young monk was terrified at the thought of divine justice, and of the unspeakable holiness of God, and the vicar-general of the Augustines seeing that the terrors of the Lord had done their work, addressed his protégé in the following truly evangelical terms:—"Why," said he, "do you distress yourself with these speculations and high thoughts? Look to the wounds of Jesus Christ, to the Blood which He has

shed for you ; it is there you will see the mercy of God. Instead of torturing yourself for your faults, cast yourself into the arms of the Redeemer. Trust in Him,—in the righteousness of His life, in the expiatory sacrifice of His death. Do not shrink from Him ; God is not against you ; it is you who are estranged and averse from God. Listen to the Son of God. He became man to assure you of the Divine favour. He says to you, ‘ You are My sheep ; you hear My voice ; none shall pluck you out of My hand.’ ”

Luther could not, however, at once accept the comfort offered ; he was continually crying out in despair, “ Oh, my sin ! my sin ! my sin ! ” In addition to these internal struggles, he had difficulties about Election. The vicar-general piously remarked to him, that it was useless to attempt to fathom God, Who hideth Himself, and exhorted him to confine himself to what He had revealed of His character in Christ. “ Look at the wounds of Christ,” said the pious Staupitz, “ and you will then see shining clearly the purpose of God towards men. We cannot understand God out of Christ. The Lord hath said, ‘ In Christ you will see what I am, and what I require : you will not see it elsewhere, either in heaven or in earth.’ ”

The vicar-general of the Augustines gave Luther valuable directions for his studies, and so far from wishing to withhold from him the Word of God, his exhortation was, that laying aside the system of the Schools, which was then as much in vogue as the Calvinistic system among ourselves, to give himself up to the study of the Bible. He presented him with a Bible, saying, “ Let the study of the Scriptures be your favourite occupation.”

When the vicar-general was gone, a pious old monk supplied his place, and taught Luther to seek his peace from God. Staupitz kept up a regular correspondence with his young convert, and in 1508 obtained for him

a professorship in the University of Wittemberg. In 1509, Luther obtained the degree of B.D., with a particular direction to Biblical theology. He had been ordained priest before he arrived at Wittemberg, by Jerome, Bishop of Brandenburg. But he shrunk from preaching, until the duty was forced upon him by Staupitz. In 1511, according to Melancthon, Luther went to Rome on business connected with his order.

The devout, ascetic monk was, as he well might be, thoroughly disgusted by the luxury and the profligacy of the Italian monasteries. When he found that the Italian monks broke without scruple their Friday's fast, he was so moved as to venture on one occasion a remonstrance, for which, as some report, he nearly atoned with his life. The dissolution of morals, and the infidelity prevalent throughout Italy, seemed to come to a climax at Rome. The secularity and profligacy of the Papal court had been infectious, and the demoralization of the Roman people was complete. Every thing cried aloud for reformation. Luther was disgusted by the wickedness and hypocrisy of his Roman brethren. His own pious practices gave occasion only to their raillery. He heard blasphemies uttered without reproof in their private conversations. The public services of the Church were performed with a perfunctory and contemptuous haste, and not least among them the sacrifice of the mass. Once, when he celebrated that sacrament, he perceived that seven were already finished ere he had completed one; while the priests were exhorting him—"Hurry on, hurry on; restore the Son to His mother without more delay." He heard from others, that there were some priests who, instead of the authorised words of consecration, repeated the following: "Bread thou art, and bread thou shalt remain; Wine thou art, and wine thou shalt remain." Nor was it only by the degeneracy of the system and the indecencies of the ministers that he was thus deeply shocked; he remarked

besides, both in the one and the other, an entire disregard for that great doctrine of justification, which had cost him so many struggles, and which he now almost considered as the corner-stone of the Christian edifice.

After transacting the business on which he was sent, he turned his back for ever upon the apostolical city. And as in olden times the indignation of Wicliff had been roused by a personal view of the vices of the court of Avignon; so did Luther carry away with him from the infected air of Rome, not indeed any malevolent feeling toward the Church of his forefathers, not any passionate determination to assail it, but only a deep conviction of its degeneracy and imperfection as an instrument of religious truth, and a fervent hope that Providence might be pleased to amend it in due season, and restore its original purity.

Not long after his return from Rome, on October 9, 1512, on the pressing solicitation of Staupitz, he took the degree of doctor in divinity

Even so early as this, the acute intellect of Luther perceived the vicious notion of justification, which lurked under the scholastic system then in vogue, and at the Council of Trent, adopted by the Romish Church. Leaving the schoolmen, and taking Augustine for his guide, he contended with the doctrine which, if not nakedly promulgated by Romish Churchmen from the chair and the pulpit, was embodied in the practice of the Romish Church, and inculcated virtually along with that practice, that man could procure the forgiveness of sins by his own merits, and stand justified in the presence of God by his works alone. In opposition to this error, he set forth in fervent expressions the efficacy of faith, the atoning sacrifice of the Lamb of God, the original corruption of our nature, the gratuitous remission of sin, the necessity of grace unto salvation. He carried his hearers away

from the vulgar motives which were commonly recommended to them, and conducted them into the very depths of Christianity, as revealed by its great apostle. The persuasions, which he had reached through so much fear and anguish himself, he strove to impress, as was his obvious duty, upon those whom he was appointed to instruct.

Luther was at this time high in favour with the great and learned, and his official superior and friend Staupitz, appointed him his vicar to examine into the state of the monasteries in Saxony. In this capacity he visited forty monasteries, and on his return to Wittemberg he was overwhelmed with labour. Besides his duties as professor, preacher, and confessor, he was burdened with many temporal concerns of his order and convent. "Seldom," he said, "have I time to say my prayers or sing a hymn, not to mention my struggle with flesh and blood, the devil and the world."

The Church system was certainly to blame for this entire occupation of his time. But he obtained by the exhibitions of dissention and immorality which were disclosed to him, a knowledge of the corruptions of the medieval Church, and especially of the imperfections of the monastic system.

At this time Leo the Tenth occupied the papal chair, and while he reigned like a munificent and powerful sovereign, a patron of literature, an arbiter of taste, and no mean politician, he was ignorant of the science of theology, and negligent of the duties and even the decencies of religion. By his extravagances the pontifical treasury had been exhausted, at the very time when money was especially required to complete the immense fabric of St. Peter's at Rome, begun on a magnificent scale by his predecessor Julius II. He was advised to draw upon the superstition of people by having recourse to the sale of indulgences. The thing had been done before, and as Leo regarded all religion as superstition, he

could not be more shocked at this proceeding than at many others in which he bore a part.

The origin of indulgences may be briefly stated. In the primitive Church it was customary that those who had committed any heinous offence should perform a public penance before the congregation, that "their souls might be saved in the day of the Lord ; and that others, admonished by their example, might be the more afraid to offend." In process of time, rich and noble offenders became anxious to avoid public exposure, and private penances, or a pecuniary compensation, were sometimes substituted for the former discipline. On this change, the Papal court founded a new doctrine, which, combined with the commutation of indulgences, opened the way for that profitable traffic to which we are now referring. The papal advocates asserted that all the good works of the saints, over and above those which were necessary to their own justification, are deposited, together with the infinite merits of Jesus Christ in one inexhaustible treasury. The keys of this they represented as committed to St. Peter and his successors, the popes, who may open it at pleasure, and by transferring a portion of the superabundant merit to any particular person for service in a crusade, or for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whose happiness he is interested from the pains of purgatory. These indulgences were first issued to those who joined personally in the expeditions for the recovery of the Holy Land ; subsequently, to those who hired a soldier for the purpose ; and finally, to all who gave money for accomplishing any work which it pleased the popes to describe as good and pious. Such is the history of indulgences, to which we must add, that subsequently to the Reformation, Pius V. made a constitution which annulled all the indulgences granted, with the clause of *Manus adjutrices* ; that is to say, with a condition of paying money, Yet, as

Father Paul remarks, this was not sufficient to put a stop to so gainful a practice as these indulgences afforded, for though they are now granted without any such condition, yet there are placed at the entry of churches little boxes to provoke the people's charity, the sight of which is a tacit demand for money.

The sale of indulgences was granted by Leo the Tenth to the Dominicans; and Tetzal, the chief agent in retailing them, was a low, coarse man, of licentious morals, but of an active spirit, and remarkable for that noisy eloquence, such as prevails among the local preachers of the Methodists, which takes with the uneducated. He executed his commission without regard to discretion or even decency, describing the merit of indulgences in such a blasphemous style of exaggeration that all men of sense were disgusted, and even the ignorant began to suspect the truth of pardons for sin by men whose profligacy was notorious and disgusting. The princes and nobles of Germany were enraged by witnessing the large sums of money drained from their vassals to support the lavish expenditure of the pontiff, and many of the higher clergy expressed their indignation at the offence offered to religion.

It was in the summer of 1517, that Tetzal presented himself in some towns near Wittemberg, to preach, and sell his indulgences. Among the purchasers were some of Luther's parishioners. These returned and made their confessions as usual. Many of the sins confessed were heinous; Luther accordingly imposed on them, previous to absolution, the accustomed penance. Hereupon they pleaded their indulgences and refused obedience. Luther rejected the plea, and refused them absolution. On this they returned to Tetzal, and complained to him of the little reverence with which the apostolical ordinance had been treated. Tetzal stormed and thundered after his fashion.

"At that time," says Luther, in a work published

above twenty years afterwards, "I was preacher in the monastery at Wittemberg, a doctor, young and vigorous, fresh from the anvil of the schools, and warm and ready in my knowledge of Scripture. And when I saw the people running in multitudes after indulgences to Jutterbock and elsewhere—while I, as I trust to be saved by my Redeemer Christ, did not so much as know what those indulgences were, nor was there any one who was wiser—I began to preach to them with great moderation, and to assure them that they might employ themselves more profitably than in making excursions after such objects. I had previously hinted the same truth in a sermon preached in the church of the citadel, for which the Elector Frederic, who had obtained special indulgences for that very Church, was displeased with me. So I was willing to be quiet, and took no notice of all the vaunts that Tetzel made about his indulgences, though they were reported to me."

Such then was the commencement of the Reformation. Luther, at his confessional, in the unobtrusive discharge of his parochial duties, was invaded by a great practical evil, undermining morality, and endangering the salvation of the souls committed to his charge. It was not from the theological chair, it was not even from the pulpit, that the first shaft was discharged; it was the faithful pastor who was roused to protect his flock from corruption, and watch over its spiritual safety. So far was he from premeditating any attack upon the offensive practice, that he had not even examined its general nature or origin; nor was he informed under what particular authority those actual indulgences were preached, nor to what purpose their profits were destined. An obvious abuse was presented to him; it shocked his common sense and his common piety; it misled the consciences of his people; his first impulse was to oppose it. He did so. But, perceiving the offence which he thereby gave, and not having fully considered the

importance of the subject, he was willing to repress his transient indignation.

But this moderation did not last long. Tetzel was irritated by the contempt which Luther had shown for his merchandise; and, being ignorant of his character, and perhaps despising his youth and want of ecclesiastical dignity, thought to crush the rising insubordination by terror. Accordingly he menaced with the inquisition all those, who by rejecting the pardons of the pope questioned his authority; and at the same time prepared a pile of fagots in a public place to remind them of the power with which he was armed.

Luther was the last of all men to dispute that power. "I was then a monk," he says, "a papist even to utter madness, so drunk, nay, so steeped in the papal dogmas, that I would readily have lent a hand to kill any one who had dared to refuse any act of obedience to the pope. I was a perfect Saul—as are many others still living." Yet he was only in his thirty-fourth year; in temper he was warm, even to violence; he was incapable of fear in a good cause; and in this matter he felt a perfect conviction that he had some reason on his side, though he had not yet ascertained how much. Thus the threats of Tetzel moved, not his terror, but his indignation. He immediately turned his thoughts with his wonted ardour to the subject of indulgences. He collected such information as lay within his reach. Without any delay he drew up ninety-five Theses, embodying the opinions which thus hastily occurred to him; and without any previous communication with any one, he affixed them, on the last day of October, to the door of the Church of All Saints at Wittemberg.

The chief object of these Theses was to shew, that the pope had power to restrict no other penalties than such as he had power to impose, and that every Christian, who feels true repentance, has perfect remission from the punishment and the sin, without the need of indulgences.

His opinions were expressed with modesty, and so far with hesitation, that he expressed himself ready on all occasions to submit himself and his opinions to the decision of the holy Church.

So accordant were these Theses with public opinion, that by some of the highest authorities in Church and State they were approved. They were read and admired by the Emperor Maximilian himself, and though severe things were said of the sovereign pontiff, even Leo the Tenth admired their composition, and perhaps smiled at their earnestness, while he regarded the whole dispute as a quarrel between rival orders of monks, his authority being merely disputed theoretically for party purposes.

With reference to the controversy about indulgences, the remark of Monsieur D'Aubigny is sensible, and certainly not what one would expect. In Luther's time, he says, adopting the words of a contemporary, "the remission of sins cost some money at least, but in our days every one takes it gratuitously to himself: there is much analogy between the two false notions. In our error there is perhaps more forgetfulness of God, than in that which prevailed in the sixteenth century."

At Frankfort, Tetzel endeavoured to counteract the effect of the Theses; first by publishing a set of counter propositions in reply, and next by burning those of Luther in public. There was a rivalry between the two Universities of Frankfort and Wittemberg, and the students of Wittemberg, indignant at the insult offered to their professor, retaliated by committing to the flames eight hundred copies of Tetzel's publication. This childish folly was condemned by Luther.

In 1518, Luther went to Heidelberg to attend a chapter-general of the order of the Augustines: here he was well received, and was entertained by the Count Palatine, Wolfgang, Duke of Bavaria. In this influential university, he indulged the paradoxical disposition which is ascribed to him by one of his encomiasts,

by publishing his "Paradoxes." Among these he stated that the law of God impedes a man who seeks to obtain righteousness, and that, although a man does all he can, he sins naturally. "The Law says, 'Do this,' and what it enjoins is never done; Grace says, 'Believe in Him, and all is perfected.'"

In the meantime, the zeal of his adversaries grew every day more active against him; and he was at length accused to Leo X. as an heretic. As soon as he returned therefore from Heidelberg, he wrote a letter to that pope, in the most submissive terms; and sent him at the same time an explication of his propositions about indulgences. He tells his holiness in this letter, that "he was greatly troubled at being represented to him as a person who opposed the authority and power of the keys and the pope; that this accusation amazed him; but that he trusted to his own innocency." Then he sets forth the matter of fact, and says, that the "preachers of the jubilee thought all things lawful for them under the pope's name, and taught heretical and impious propositions, to the scandal and contempt of the ecclesiastical power, and as if the decretals against the abuses of the collectors did not concern them; that they had published books, in which they taught the same impieties and heresies, not to mention their avarice and exactions; that they had found out no other way to quiet the offence their ill-conduct had given, than by terrifying men with the name of the pope, and by threatening, with fire, as heretics, all those who did not approve and submit to their exorbitances; that being animated with a zeal for Jesus Christ, and pushed on by the heat of youth, he had given notice of these abuses to the superior powers; whose not regarding it had induced him to oppose them with lenity, by publishing propositions which he invited the most learned to dispute with him. This," says he, "is the flame which they say has set the whole world on fire. Is it that I have not a right, as a

doctor of divinity, to dispute in the public schools upon these matters? These Theses were made only for my own country; and I am surprized to see them spread into all parts of the world. They were rather disputable points than decisions: some of them obscure, and in need of being cleared. What shall I do? I cannot draw them back, and yet I see I am made odious. It is a trouble to me to appear in public, yet I am constrained to do it. It is to appease my adversaries, and give satisfaction to several persons, that I have published explications of the disputes I have engaged in; which I now do under your holiness's protection, that it may be known how sincerely I honour the power of the keys, and with what injustice my adversaries have represented me. If I were such a one as they give out, the Elector of Saxony would not have tolerated me in his university thus long." He concludes in the following words: "I cast myself, holy father, at your feet, with all I am and have. Give me life, or put me to death; confirm or revoke, approve or disapprove, as you please. I own your voice as that of Jesus Christ, Who rules and speaks by you; and if I have deserved death I refuse not to die." This letter is dated on Trinity Sunday, 1518, and was accompanied with a protestation, in which he declared, that "he did not pretend to advance or defend any thing contrary to the Holy Scripture, or to the doctrine of the fathers, received and observed by the Church of Rome, or to the canons and decretals of the popes; nevertheless, he thought he had the liberty, either to approve or disapprove the opinions of St. Thomas, Bonaventure, and other schoolmen and canonists, which are not grounded upon any text."

The Emperor Maximilian was equally solicitous with the pope, about putting a stop to the propagation of Luther's opinions in Saxony; since the great number of his followers, and the resolution with which he defended himself, made it evident beyond dispute that if

he were not immediately checked he would become troublesome both to the Church and to the empire. Maximilian therefore applied to Leo in a letter, dated August 5, 1518, and begged him to forbid by his authority, these useless, rash, and dangerous disputes; assuring him also that he would strictly execute in the empire whatever his holiness should enjoin. The pope on his part had ordered Jerome de Genetius, Bishop of Ascula, or Ascoli, auditor of the apostolic chamber, to cite Luther to appear at Rome within sixty days, that he might give an account of his doctrine to the auditor and master of the palace, to whom he had committed the judgment of that cause. He wrote at the same time to Frederic, the Elector of Saxony, to pray him not to protect Luther; and let him know that he had cited him, and had given Cardinal Cajetan, his legate in Germany, the necessary instructions upon that occasion. He exhorts the Elector to put Luther into the hands of this legate, that he might be carried to Rome; assuring him that, if he were innocent, he would send him back absolved, and if he were guilty, would pardon him upon his repentance. This letter to Frederic was dated August 23, 1518, and it was by no means unnecessary; for though Luther had nothing to trust to at first but his own personal qualities, his parts, his learning, and his courage, yet he was afterwards countenanced and supported by this Elector, a prince of great personal worth. At the same time also the pope sent a brief to Cardinal Cajetan, in which he ordered him to bring Luther before him as soon as possible; and to hinder the princes from being any impediment to the execution of this order, he denounced the punishments of excommunication, interdiction, and privation of goods against all who should receive Luther, and give him protection; and promised a plenary indulgence to those who should assist in delivering him up.

In the meantime Luther, as soon as he understood

what was transacting about him at Rome, used all imaginable means to prevent his being carried thither, and to obtain a hearing of his cause in Germany. The University of Wittemberg interceded for him, and wrote a letter to the pope, to excuse him from going to Rome, because his health would not permit it; and assured his holiness that he had asserted nothing contrary to the doctrine of the Church, and that all they could charge him with was his laying down some propositions in disputation too freely, though without any view of deciding upon them. The Elector also was against Luther going to Rome, and desired of Cardinal Cajetan, that he might be heard before him, as his legate in Germany. Upon these addresses, the pope consented that the cause should be tried before Cardinal Cajetan, to whom he had given power to decide it. Luther, therefore, set off immediately for Augsburg, poor, and on foot, as he says in his narrative, and carried with him letters from the Elector. He arrived there in October, 1518, and upon an assurance of his safety, was admitted into the cardinal's presence.

An account of what transpired at this trial is given in the Life of Cajetan, Vol. 3 of this work, to which the reader is referred for a description of the triumph of Luther. The conference, as is there stated, led to no results except those of exposing still further the sin of the Church of Rome on the subject of indulgences.

When the cardinal desired that Luther should be given up to the ecclesiastical power, the Elector Frederic declared his determination not to betray Luther to his enemies, and even went so far as to express his regret that the cardinal had endeavoured to make him recant before his cause had been tried and judged. He declared that there were many able men in his own country, and in other universities, who did not consider Luther's doctrine heretical and impious, and until Luther was convicted of heresy, he should not send him to

Rome, or banish him from his dominions. Luther, thus encouraged, began to assume a higher tone, and notwithstanding the reverential terms in which he had lately addressed the pope, now expressed his belief that "the anti-christ of whom St. Paul speaks now reigns in the Court of Rome." "I think," he said, "I can prove that now-a-days the power that presides there is worse than the Turks themselves." The pope on the other hand published an impolitic brief, in which, without reference to Luther, or the Elector, he asserted the doctrine of indulgences precisely on those points which had been questioned. Thus by legalizing, instead of reforming the most flagrant abuses, Leo disgusted all moderate men, and says Maimburg, a Romish historian, "it was commonly thought that this bull had been framed only for the gain of the pope, and of the mendicant friars, who began to find that no one would give any thing for their indulgences."

Luther immediately drew up an appeal to a general council, which was published, as he stated, sooner than he intended, through the misconduct of his printer. In it he declared, that he had no intention of saying anything against the holy Church, or the authority of the apostolic see, which in a private letter he had just before styled the seat of anti-christ; or against the authority of the pope *duly informed*. "But," he continued, "seeing that the pope, who is God's vicar upon earth, may like any other man, fall into error, commit sin, and utter falsehood, and that the appeal to a general council is the only safeguard against acts of injustice which it is impossible to resist—on these grounds I find myself obliged to have recourse to it."

This appeal to a general council was perfectly legitimate, and one can hardly see what other course was now open to Luther, after the very shameful conduct of the Court of Rome. The pope's brief bears date the ninth of November, 1518, and there seems to be

no good ground for doubting that the appeal was made in consequence of the brief, as Protestant writers contend. But notwithstanding the insult offered to the See of Rome by Luther, Leo, being now better advised, determined on the adoption of a new course, and resorted to conciliatory measures. He sent Charles Miltitz, a Saxon nobleman, to the Elector Frederic, with the consecrated rose, (a bauble annually given by the pontiff to some distinguished personage;) and directed Miltitz to prevail with Luther, if possible, to listen to pacific measures. As Miltitz cautiously avoided all theological questions, acknowledged the abuses to which the promulgation of indulgences had given rise, and highly censured the misconduct and violence of Tetzels, Luther whose heart was as easily touched by kindness as his anger was excited by injustice, was moved. He admitted that if the Archbishop of Mentz had acted with him thus at the beginning, "this matter had not made the noise it had done:" "I offer," said Luther, "from this time forth to keep silence on these things, and to let the matter die away, provided my enemies are reduced to silence; but if they continue their attacks, we shall very soon see a partial dispute give rise to a serious struggle. My weapons are ready prepared." After a moment's pause, he continued, "I will even go a step farther. I will write to his holiness, acknowledging that I have been a little too violent; and declare that it is as a faithful son of the Church that I have opposed a style of preaching which drew from it the mockeries and insults of the people. I even consent to put forth a writing, wherein I will desire all who shall read my works, not to see in them any attack on the Church of Rome, and to continue in submission to its authority. Yes, I am willing to do everything and bear everything: but as to a retractation, don't expect it from me."

Miltitz saw by Luther's resolute manner, that the wisest course was to seem satisfied with what the

Reformer was willing to promise. He merely proposed that they should name an archbishop as arbitrator on some of the points they should have to discuss. "Be it so," said Luther, "but I much fear that the pope will not accept of any judge; if so, I will not abide by the pope's decision, and then the dispute will begin again. The pope will give us the text, and I will make my own commentary on it."

In fulfilment of his promises, Luther wrote to the pope on the 3rd of March, as follows:—"Most holy Father,—May your holiness condescend to incline your paternal ear, which is that of Christ Himself, toward your poor sheep, and listen with kindness to his bleating. What shall I do, most holy father! I cannot stand against the torrent of your anger, and I know no way of escape. They require of me that I should retract. I would be prompt to do so, if that could lead to the result they desire. But the persecutions of my enemies have spread my writings far and wide, and they are too deeply engraven on the hearts of men to be by possibility erased. A retraction would only still more dishonour the Church of Rome, and call forth a cry of accusation against her. Most holy father, I declare in the presence of God and of all the world, I never have sought, nor will I ever seek, to weaken, by force or artifice, the power of the Roman Church or of your holiness. I confess that there is nothing in heaven or earth that should be preferred above that Church, save only Jesus Christ the Lord of all."

Luther did not at this time entertain any thoughts of separating from the Church of Rome, which he thus describes:—"That the Roman Church," said he, "is more honoured by God than all others is not to be doubted. St. Peter, St. Paul, forty-six popes, some hundreds of thousands of martyrs, have laid down their lives in its communion, having overcome hell and the world; so that the eyes of God rest on the Roman Church with

special favour. Though now-a-days every thing there is in a wretched state, it is no ground for separating from it. On the contrary, the worse things are going, the more should we hold close to it; for it is not by separation from it that we can make it better. We must not separate from God on account of any work of the devil, nor cease to have fellowship with the children of God, who are still abiding in the pale of Rome, on account of the multitude of the ungodly. There is no sin, no amount of evil, which should be permitted to dissolve the bond of charity or break the unity of the body. For love can do all things, and nothing is difficult to those who are united."

To Luther's letter the pope replied in the softest and most pacific terms, insomuch that the friends of peace began to flatter themselves that these disturbances would soon be amicably terminated. But other circumstances arose which revived the fermentation of theological dispute, and excited fresh animosities. Carlostadt was at this time Archdeacon of Wittenberg, and having embraced the opinions of Luther, published a Thesis in their defence. This again called forth the papal champion Eck, and a discussion was carried on between these two divines, in the city of Leipsic, in the presence of George, Duke of Saxony, the uncle of the Elector Frederic, and a large concourse of other eminent persons. After the parties had tried their strength for several successive days, Luther himself, who had accompanied his friend Carlostadt, entered the lists with Eck. This famous dispute commenced on the 27th day of June, 1519. The reader is here requested to refer to Vol. 4 of this work, where he will find under the Life of Eck, a full account of this conference, taken chiefly from Dean Waddington's History of the Reformation.

In the meantime, the doctrine and influence of Luther were spreading throughout Germany. Melancthon was

already on his side; and the attempt was made but in vain to prevail upon Erasmus to declare himself. These advantages were, however, counterbalanced by the defection of his friend Staupitz.

It was in the same year, 1519, that Luther's books concerning indulgences were formally censured by the divines of Louvain and Cologne. The former having consulted with the Cardinal of Tortosa, afterwards Adrian VI., passed their censure on the 7th of November; and the censure of the latter, which was made at the request of the divines of Louvain, was dated on the 30th of August. Luther wrote immediately against these censures, and declared that he valued them not: that several great and good men, such as Occam, Picus, Mirandula, Laurentius Valla, and others, had been condemned in the same unjust manner; nay, he would venture to add to the list, Jerome of Prague and John Huss. He charged those universities with rashness, in being the first that declared against him; and accused them of want of proper respect and deference to the Roman see, in condemning a book presented to the pope, on which judgment had not yet been passed. About the end of this year, Luther published a book, in which he contended for the Communion being celebrated in both kinds. This was contended for by the Bishop of Misnia, Jan. 24, 1520. Luther, seeing himself so beset with adversaries, wrote a letter to the new emperor, Charles V. of Spain, who was not yet come into Germany, and another to the Elector of Mentz; in both which he humbly implores protection, till he should be able to give an account of himself and his opinions; adding, that he did not desire to be defended, if he were convicted of impiety or heresy, but only that he might not be condemned without a hearing. The former of these letters is dated Jan. 15, 1520; the latter, Feb. 4. The Elector Frederic fell about this time into a dangerous illness, which threw the whole party into great conster-

nation, and occasioned some apprehensions at Wittemberg : but of this he happily recovered.

While Luther was labouring to excuse himself to the emperors and the bishops of Germany, Eck had gone to Rome, to solicit his condemnation : which, it may easily be conceived, was not now very difficult to be obtained, as he and his whole party were had in abhorrence, and the Elector Frederic was out of favour, on account of the protection which he afforded Luther. The Elector excused himself to the pope, in a letter dated April 1st : which the pope answered, and sent him at the same time a copy of a bull, in which he was required “either to oblige Luther to retract his errors, or to imprison him for the disposal of the pope.” This peremptory proceeding alarmed at first the court of the Elector, and many German nobles who were of Luther’s party, but their final resolution was, to protect and defend him. In the meantime, though Luther’s condemnation was determined at Rome, Miltitz did not cease to treat in Germany, and to propose means of accommodation. To this end he applied to the chapter of the Augustine friars there, and prayed them to interpose their authority, and to beg of Luther that he would endeavour to conciliate the pope by a letter, full of submission and respect. Luther consented to write, and his letter, bears date April the 6th ; but matters had been carried too far on both sides, ever to admit of a reconciliation. The mischief Luther had done, and continued to do, to the papal authority, was irreparable ; and the rough usage and persecutions he had received from the pope’s party had now inflamed his active spirit to that degree, that it was not possible to appease it, but by measures which the pope and the court of Rome could never be expected to adopt. At all events, the letter he wrote at this juncture could not be attended with any healing consequences ; the style and sentiments were too irritating for a less degree of pride than

that which presided at Rome. In this epistle Luther says, "that among the monsters of the age, with whom he had been engaged for three years past, he had often called to mind the blessed father Leo: that now he began to triumph over his enemies, and to despise them: that, though he had been obliged to appeal from his holiness to a general council, yet he had no aversion to him: that he had always wished and prayed for all sorts of blessings upon his person and see: that his design was only to defend the truth: that he had never spoken dishonourably of his holiness, but had called him a Daniel in the midst of Babylon, to denote the innocence and purity he had preserved among so many corrupt men: that the court of Rome was visibly more corrupt than either Babylon or Sodom; and that his holiness was as a lamb among wolves, a Daniel among lions, and an Ezekiel among scorpions: that there were not above three or four cardinals of any learning or piety: that it was against these disorders of the court of Rome he was obliged to appear: that Cardinal Cajetan, who was ordered by his holiness to treat with him, had shewn no inclinations to peace: that his nuncio Miltitz had indeed come to two conferences with him, and that he had promised Miltitz to be silent, and submit to the decision of the Archbishop of Triers; but that the dispute at Leipsic had hindered the execution of this project, and put things into greater confusion: that Miltitz had applied a third time to the chapter of his order, at whose instigation he had written to his holiness: and that he now threw himself at his feet, praying him to impose silence upon his enemies: but that, as for a recantation on his part, he must not insist upon it, unless he would increase the troubles; nor prescribe him rules for the interpretation of the word of God, because it ought not to be limited. Then he admonishes the pope not to suffer himself to be seduced, by his flatterers, into a persuasion that he can command and

require all things, that he is above a council and the universal Church, that he alone has a right to interpret Scripture; but to believe those rather who debase, than those who exalt him."

The continued importunities of Luther's adversaries with Leo caused him at length to publish a formal condemnation of him, in a bull dated June 15, 1520.

This, as Dean Waddington observes, whose analysis of the bull we adopt, is the most celebrated, if not the vilest, composition that has ever issued from the laboratory of the Vatican:—"Arise, oh Lord, and judge Thy cause! Be Thou unmindful of the reproaches which fools cast against Thee all day long; incline Thine ear to our prayers; since wolves have arisen seeking to destroy the vineyard, of which Thou alone has trodden the wine-press, and didst commit the charge of it, before Thy ascension to the Father, its care, government and administration to Peter, as to its head and Thine own vicar, and to his successors, as of a Church triumphant. But a wild boar is striving to root it out of the forest and a singular beast is consuming it. Arise, Peter, &c. . . . And thou also, Paul, who hast enlightened and illustrated the Roman Catholic Church by thy teaching and thy martyrdom. For a new Porphyry is risen up among us: and as he of old calumniated the holy apostles, so does this man dare, after the fashion of heretics, to reproach, bite and lacerate the holy pontiffs our predecessors. . . . Lastly, let all the saints arise, and the whole Universal Church, . . . and together with the aforesaid apostles intercede with the omnipotent Lord, that He will deign to purge away the errors from His fold, and to exile every heresy, and to preserve the peace and unity of His hallowed Church."

The Pope then expressed his affliction that so many and grievous errors should have arisen, and that too among the Germans, a people whose faith had been approved by their struggles against the Bohemian schis-

matics, and more lately by the decisions of some of their universities. Then were enumerated forty-one erroneous doctrines of Luther, and designated as “pestiferous; pernicious, scandalous, seductive of pious and simple minds, opposed to all charity, to all reverence for the holy Roman Church, to obedience, the nerve of ecclesiastical discipline, the fountain of all virtues, the surest test of faith.

He next related how a congregation had been appointed at Rome to decide on this matter; and how it had condemned the above doctrines. He boasted of the paternal clemency with which he had summoned the offender to Rome; and declared his appeal to the council to be in itself an act of heresy, according to the constitutions of Pius and Julius II. He then proceeded to pronounce sentence of excommunication according to the usual forms, only granting to Luther an indulgence of sixty days to return to his senses, to destroy his own works, and publicly renounce his doctrine. “And if any one shall presume to oppose this, let him know that he will incur the indignation of Almighty God and of the blessed Peter and Paul His Apostles.”

Luther now perceiving that all hopes of an accommodation were at an end, no longer observed the least reserve or moderation. Hitherto he had treated his adversaries with some degree of ceremony, and paid them some regard, and not being openly separated from the Church, did not quite abandon the discipline of it. But now he kept no measures with them; broke off all his engagements to the Church, and publicly declared, that he would no longer communicate in it. The first step he took, after the publication of the pope's bull, was to write against it; which he did in very severe terms, calling it, The execrable bull of antichrist. He published likewise a book, called, The captivity of Babylon: in which he begins with a protestation, “that he became every day more knowing: that he was ashamed:

and repented of what he had written about indulgences two years before, when he was a slave to the superstitions of Rome : that he did not indeed then reject indulgences, but had since discovered, that they are nothing but impostures, fit to raise money, and to destroy the faith : that he was then content with denying the Papacy to be *jure divino*, but had lately been convinced that it was the kingdom of Babylon : that he then wished a general council would settle the Communion in both kinds, but now plainly saw, that it was commanded by Scripture : that he did absolutely deny the Seven Sacraments, owning no more than three, baptism, penance, and the Lord's Supper, &c." About the same time also, he published another treatise in the German language, to make the court of Rome odious to the Germans ; in which " he gives a history of the wars raised by the popes against the emperors, and represents the miseries Germany had suffered by them. He strives to engage the emperor and princes of Germany to espouse his party against the pope, by maintaining that they had the same power over the clergy as they had over the laity, and that there was no appeal from their jurisdiction. He advised the whole nation to shake off the pope's power ; and proposes a reformation, by which he subjects the pope and bishops to the power of the emperor, &c."

In the meantime, through the great exertions of the Romish agents, the bull found in some few places a zealous, in many a tardy and reluctant, acceptance. The ceremony by which such acceptance was proved and signalised was the public burning of the books of Luther ; and this was performed, with more or less of popular opposition, at Mayence, Louvain, Cologne and other cities. Luther, learning this, and having now ascertained the strength and character of his own party, and also compromised himself with the Romanists by deliberate expressions and acts which could neither be retracted nor forgiven, and perceiving besides that his

only hopes of safety were placed in the firmness and audacity of his resolution, determined at length upon that decisive proceeding which placed him in open rebellion against the See, and cut off every remaining chance of reconciliation.

On the 10th of December, at nine in the morning, he prepared a pile of wood in the public place at Wittemberg: and being attended, after due notice, by all the doctors of the university, by all the students and people, he caused it to be lighted. Then he took the bull of Leo, together with the Decrees, the Decretals, the Clementines and the Extravagants, the entire code of pontifical legislation, and, not disdaining to add to this assemblage the writings even of Eck and Emser, he cast them into the flames, at the same time exclaiming with his peculiarly clear and sonorous voice, and addressing the bull, which was offered last, as it were the crown of the sacrifice, "Because thou hast troubled and put to shame the Holy One of the Lord, so be thou troubled and consumed by the eternal fire of hell."

He immediately justified this puerile act by a publication in censure of the books which he had burnt. He extracted from them thirty articles which he pronounced to be impious and antichristian.

The bull of Luther's condemnation was carried into Germany, and published there by Eck, who had solicited it at Rome; and who, together with Jerome Aleander, a person eminent for his learning and eloquence, was intrusted by the pope with the execution of it. In the meantime, Charles V. of Spain, after he had set things to rights in the Low Countries, went into Germany, and was crowned emperor, upon the 21st of October, at Aix-la-Chapelle. He stayed not long in that city, because of the plague which was there; but went to Cologne, and appointed a Diet at Worms, to meet upon the 6th of January, 1521. Frederic, Elector of Saxony, could not be present at the coronation, but was left sick

at Cologne, where Aleander, who accompanied the emperor, presented him with the brief, which the pope had sent by him, and by which his holiness gave him notice of the decree which he had made against the errors of Luther. Aleander told the Elector, that the pope had intrusted himself and Eck with the affair of Luther, which was of the utmost consequence to the whole Christian world, and, if there were not a speedy stop put to it, would undo the empire: that he did not doubt, but that the Elector would imitate the emperor, and other princes of the empire, who had received the pope's judgment respectfully. He informed his highness also, that he had two things to request of him in the name of the pope: "first, that he would cause all Luther's books to be burnt; and, secondly, that he would either put Luther to death, or imprison him, or send him to the pope." The pope sent also a brief to the University of Wittemberg, to exhort them to put his bull in execution against Luther: but neither the Elector nor the university paid any regard to his briefs. Luther, at the same time, renewed his appeal to a future council, in terms very severe upon the pope, calling him tyrant, heretic, apostate, antichrist, and blasphemous; and in it he prays the emperor, electors, princes, and lords of the empire, to favour his appeal, nor suffer the execution of the bull, till he should be lawfully summoned, heard, and convicted, before impartial judges. This appeal is dated Nov. 17. Erasmus, indeed, and other German divines, were of opinion that things ought not to be carried to this extremity, foreseeing, that the fire which consumed Luther's books would soon put all Germany into a flame. They proposed, therefore, to agree upon arbitrators, or to refer the whole cause to the first general council. But these pacific proposals came too late; and Eck and Aleander pressed the matter so vigorously both to the emperor and the other German princes, that Luther's books

were burnt in several cities of Germany, Aleander also earnestly importuned the emperor for an edict against Luther; but he found many and great obstacles. Luther's party was very powerful; and Charles V. was not willing to give so public an offence to the Elector of Saxony, who had lately refused the empire, that he might have it.

To overcome these difficulties, Aleander gained a new bull from Rome, which declared, that Luther had incurred, by obstinacy, the penalty denounced in the first. He also wrote to the court of Rome for the assistance of money and friends, to be used at the Diet of Worms: and, because the Lutherans insisted that the contest was chiefly about the jurisdiction of the pope, and the abuses of the court of Rome, and that they were only persecuted for the sake of delivering up Germany to the tyranny of that court; he undertook to shew, that Luther broached many errors relating to the mysteries of religion, and revived the heresies of Wickliff and John Huss. The Diet of Worms was held in the beginning of 1521; where Aleander, in the absence of Luther, employed his eloquence and interest so successfully, that the emperor and princes of the empire were about to execute the pope's bull against Luther with severity, and without delay. The only way which the Elector of Saxony and Luther's friends could invent to ward off the blow, was to say, "that it was not evident, that the propositions objected to were his; that his adversaries might attribute them to him falsely; that the books from which they were taken might be forged; and, above all, that it was not just to condemn him without summoning him and hearing him." The emperor therefore, with the consent of the princes of the Diet, sent Stermius, an officer, from Worms to Wittemberg, to conduct Luther safely to the Diet. Sturmius carried with him a "safe-conduct" to Luther, signed by the emperor and princes of the Diet; and also a letter from

the emperor, dated March 21, 1521, and directed "Honorabili, dilecto, devoto, doctori Martino Luthero, ordinis Augustiniani;" "To the honourable, beloved, devout doctor Martin Luther, of the order of St. Augustine;" in which he summoned him to appear at the diet, and assured him, that he need not fear any violence or ill-treatment.

The principal towns through which his road lay were in commotion as he drew near to them. The celebrity of the man and the generous and fearful object of his present expedition awakened curiosity or sympathy in every breast. At Erfurth especially he was received with acclamation and attended in numerous procession. Every one was eager to behold the insurgent monk, who stood alone in the face of all Christendom as the antagonist of the pontiff of Rome. Many offered up their ardent vows for his success. There were many too who trembled for him; they were aware how many cardinals and prelates were assembled at Worms; they knew their feelings and their principles; they had read the bloody story of Huss and Jerome, and they predicted a repetition of the same perfidious barbarity. But Luther was undaunted: "Should they light a fire," he exclaimed, "which should blaze as high as heaven and reach from Wittemberg to Worms, at Worms I will still appear in the name of the Lord, and overthrow the Behemoth." With the same courage he wrote from Frankfort to Spalatin—"I hear that the emperor has published a mandate to terrify me. But Christ lives in spite of it, and I will enter Worms, though all the gates of hell and the powers of darkness should oppose me." And again: "I am determined to overawe Satan and to treat him with scorn."

In this, as in all his other difficulties, his most daring intrepidity was his best wisdom. Had he wavered he had been lost. His enemies saw this; for at this crisis they understood his real situation better than his friends.

Accordingly, they left no means untried to divert him, if possible by terror, if not by artifice, from his present resolution. They caused it to be generally believed that his appearance at Worms would be simply the signal for his execution. They produced the imperial edict so lately published against his books as a proof that the Diet had already passed sentence upon him, and was only waiting his arrival to inflict it. These terrors had no weight with Luther himself; yet were they not without influence on some of his most faithful supporters, who fell into the snare which the Papists had laid for him.

He had arrived at Oppenheim, within three leagues from Worms, when he received a letter from Spalatin, conjuring him, ere it was too late, to desist from his fatal determination. Francis of Sickingen, an avowed adherent, had even lent himself to a deliberate scheme with the same object. At the same time and place he sent to Luther a common friend, Bucer, to urge the following proposal: that he should abandon his resolution and take refuge in the castle of Ebernburg, where his person would be in security; and that Glapio should meet him there and confer with him on the subjects in dispute and devise the means of reconciliation.

The subtle Franciscan had spread this last device to intercept him in his way, and his arts had prevailed in the quarter, where there was most danger from their success. Luther was unsuspecting; his whole mind was so earnestly fixed on his purpose and engrossed by his principles, as to leave no space for any apprehension. He simply replied: That there now remained only three days of the period allowed by the safe-conduct for his journey to Worms, an interval too short to engage in negotiations with the emperor's confessor; that he should therefore proceed direct to Worms; and that any who might wish to confer with him would find him there. And it was at this time and in the presence of

his trembling friends that he made the remarkable declaration, so commonly cited in all histories: "I am quite fixed and determined to obey the call and enter the city, in the name of Christ; though there were as many devils there as there are tiles on the roofs of the houses I would pass therein." He departed from Oppenheim accordingly, and on the same day, Tuesday, the 16th of April, arrived at his destination.

If vanity or ambition were among the motives of Luther, the manner of his reception at Worms was alone reward sufficient for all his toils and anxieties. A twice-condemned, excommunicated heretic, he presented himself for judgment rather than trial before the universal assembly of his countrymen and in the presence of all Christendom—yet his entry was a sort of triumphal procession. The imperial herald marched before him in his habits of ceremony; around him was a numerous body of Saxon nobles and other gentlemen and courtiers, who had gone forth to meet him; while the streets were crowded by anxious multitudes of a lower rank, who testified their interest in his cause and their regard for his person by escorting him to his appointed residence. His confidence was redoubled by the spectacle. And as he descended from his carriage and looked round upon that immense concourse, he exclaimed aloud, in a voice as it were inspired by prophetic assurance—"God will be on my side."

His lodging was prepared in the same hotel with the minister of Saxony. And there he was so generally and sedulously sought, by counts and barons, by knights and nobles of every denomination, by priests too as well as seculars, that it was late at night before the feeling subsided and the officious crowd withdrew.

On the following day at four in the afternoon, Luther was conducted to the Diet, when the orator of the emperor, the official of the Archbishop of Treves, John Eck by name, but not the Professor of Ingolstadt, in-

formed him that he had two questions to put to him. First, whether he owned those books for his that went under his name; and, secondly, Whether he intended to retract or defend what was contained in them. These queries produced an altercation, which lasted some days; but which ended at length in this single and peremptory declaration of Luther, that "unless he was convinced by texts of Scripture or evident reason (for he did not think himself obliged to submit to the pope or his councils,) he neither could nor would retract any thing, because it was not lawful for him to act against his conscience." This being Luther's final resolution, the emperor declared to the Diet, that he was determined to proceed against him as a notorious heretic; but that he intended, nevertheless, he should return to Wittemberg, according to the conditions laid down in his "safe-conduct." Luther left Worms, April the 26th, conducted by Sturmius, who had brought him; and being arrived at Friburg, he wrote letters to the emperor and princes of the Diet, to commend his cause to them, and to excuse himself for not submitting to a recantation. These letters were conveyed by Sturmius, whom he sent back, on pretence that he was then out of danger; but in reality, as it is supposed, that Sturmius might not be present at the execution of a scheme which had been concerted before Luther set out from Worms; for, the Elector of Saxony, foreseeing that the emperor was going to make a bloody edict against Luther, and finding it impossible to support and protect him any longer without involving himself in difficulties, resolved to have him taken away, and concealed. This was proposed to Luther, and accordingly when he went from Eisenac, May the 3rd, through a wood, in his way to Wittemberg, he was suddenly set upon by some horsemen in disguise, deputed for that purpose, who pretended to take him by force, and carried him secretly into the Castle of Wartburg. Melchior Adam relates, that there were

only eight nobles privy to this expedition, which was executed with so much address and fidelity, that no man knew what was become of him, or where he was. This contrivance produced two advantages to Luther: as, first, it caused people to believe that he was taken away by the intrigues of his enemies, which made them odious, and exasperated men's minds against them; and, secondly, it secured him against the prosecution which the pope and the emperor were making against him.

Before the Diet at Worms was dissolved, Charles V. caused an edict to be drawn up, which was dated the 8th of May, and solemnly published on the 26th in the assembly of the electors and princes held in his palace. In this edict, after declaring it to be the duty of an emperor, not only to defend the limits of the empire, but to maintain religion and the true faith, and to extinguish heresies in their original, he commands, That Martin Luther be, agreeably to the sentence of the pope, henceforward looked upon as a member separated from the Church, a schismatic, and an obstinate and notorious heretic. He forbids all persons, under the penalty of high treason, loss of goods, and being put under the ban of the empire, to receive or defend, maintain or protect him, either in conversation or in writing; and he orders, that, after the twenty-one days allowed in his safe-conduct, he should be proceeded against according to the form of the ban of the empire, in what place soever he should be: or, at least, that he should be seized and imprisoned, till his imperial majesty's pleasure should be further known. The same punishments are denounced against all the accomplices, adherents, followers, or favourers of Luther; and also all persons are forbidden to print, sell, buy, or read any of his books: and, because there had been published several books concerning the same doctrines, without his name, and several pictures dispersed that were injurious to the

pope, cardinal, and bishops, he commands the magistrates to seize and burn them, and to punish the authors and printers of those pictures and libels. Lastly, it forbids in general the printing of any book concerning matters of faith, which has not the approbation of the ordinary, and some neighbouring university.

While the bull of Leo X., executed by Charles V., was thundering throughout the empire, Luther was safely shut up in his castle, which he afterwards called his Hermitage, and his Patmos. Here he held a constant correspondence with his friends at Wittemberg, and was employed in composing books in favour of his own cause, and against his adversaries. He did not, however, so closely confine himself, but that he frequently made excursions into the neighbourhood, though always under some disguise or other. One day he assumed the title and appearance of a nobleman : but it may be supposed that he did not act his part very gracefully ; for a gentleman who attended him under that character, to an inn upon the road, was, it seems, so fearful of a discovery, that he thought it necessary to caution him against that absence of mind peculiar to literary men ; bidding him “ keep close to his sword, without taking the least notice of books, if by chance any should fall in his way.” He used sometimes even to go out a hunting with those few who were in his secret ; which, however, we may imagine, he did more for health than for pleasure, as indeed may be collected from his own curious account of it. “ I was,” says he, “ lately two days a hunting, in which amusement I found both pleasure and pain. We killed a brace of hares, and took some unhappy patridges ; a very unhappy employment, truly, for an idle man ! However, I could not forbear theologizing amidst dogs and nets ; for, thought I to myself, do not we, in hunting innocent animals to death with dogs, very much resemble the devil, who, by crafty wiles and the instruments of wicked priests,

is perpetually seeking whom he may devour? Again: We happened to take a leveret alive, which I put into my pocket, with an intent to preserve it; yet we were not gone far, before the dogs seized upon it, as it was in my pocket, and worried it. Just so the pope and the devil rage furiously to destroy the souls that I have saved, in spite of all my endeavours to prevent them. In short, I am tired of hunting these little innocent beasts; and had rather be employed, as I have been for some time, in spearing bears, wolves, tigers, and foxes; that is, in opposing and confounding wicked and impious divines, who resemble those savage animals in their qualities."

In this retirement, Luther resorted again to his study, and was employed in his noble work, a translation of the Scriptures into the German language: the New Testament he published in 1522; the Old Testament in 1530. The Romanists are fond of relating the miracles which have been performed by their saints, real or imaginary, and of their founder, the Lutherans make a similar boast. According to the statement of Luther, Satan interfered visibly to interrupt him in his translation of the Scriptures. Luther saw the arch-enemy of man rearing before him his gigantic form, lifting his finger as if in threatening, grinning triumphantly, and grinding his teeth in fearful rage; the rage of the Reformer at being interrupted was scarcely less than that of the devil at seeing him thus employed, and instead of having recourse to exorcisms, Luther with more zeal than decorum, snatched up his inkstand, and threw it at the head of his enemy. Satan was not corporeal, for although he disappeared, the ink-bottle was dashed in pieces against the wall. And the keeper of the Wartburg, anxious that the Papist should not have a monopoly of miracles, regularly to this day points out to travellers the mark made by Luther's inkstand.

The Reformation still continued to gain ground while

Luther was shut up in the Castle of Wartburg. Not only in Upper and Lower Saxony, but throughout the greater part of Germany, multitudes revolted from the Church of Rome, and embraced the doctrines of the Reformer. The Augustinians of Wittemberg, with the approbation of the university, proceeded to alter their mode of worship, by abolishing private masses, and by giving the cup as well as the bread to the people, in the ordinance of the Lord's Supper. But Luther received about this time, a violent attack from two unexpected quarters, which seemed to check the Reformation from spreading in other countries. The one was from the University of Paris, which published a decree, condemning his opinions as erroneous and heretical; and the other from Henry VIII. of England, who wrote a Treatise on the Seven Sacraments of the Church of Rome, in answer to Luther's "Babylonish Captivity." This Treatise, Henry, with great formality, presented to the pope, who in return rewarded him with the title of Defender of the Faith. Luther did not suffer these attacks to pass unnoticed. Notwithstanding the respectability of the one, and the dignity of the other, he answered both with his accustomed boldness and severity, and so powerful were the arguments which he employed, that multitudes both in France and England, were led to renounce the errors of Popery.

Luther left his place of retreat on the 4th of March, 1522, without the consent or knowledge of the Elector. One of the principal causes which led him to take this step with such haste, was the information he received of the conduct of Carlostadt, one of his disciples, who, animated with the same zeal, but possessed of less prudence and moderation than his master, began to propagate wild and dangerous opinions, chiefly among the lower people. Encouraged by his exhortations, they rose in several villages of Saxony, broke into the Churches with tumultuary violence, and threw down

and destroyed the images with which they were adorned. These irregular and outrageous proceedings, were so repugnant to all the Elector's cautious maxims, that if they had not received a timely check, they could hardly have failed of alienating from the Reformers, a prince, no less jealous of his own authority, than afraid of giving offence to the emperor, and other patrons of the ancient opinions. Luther, sensible of the danger, immediately quitted his retreat, without waiting for Frederic's permission, and returned to Wittemberg. Happily for the Reformation, the veneration for his person and authority was still so great, that his appearance alone suppressed that spirit of extravagance which began to seize his party. Carlostadt, and his fanatical followers, struck dumb by his rebukes, submitted at once, and declared that they heard the voice of an angel, not of a man.

The violence of Luther's temper and his overbearing disposition were as apparent in these transactions as his characteristic good sense, his eloquence and his resolute determination. His good sense may be seen in the following letter which he wrote to the prior of the Augustinians at Eisleben: "I have offended Carlostadt because I have annulled his institutions; but to his doctrine I have only this objection, that all his exertions are made about ceremonies and things external, to the entire neglect of the true Christian principles, which are faith and charity: for by his preposterous manner of teaching he has brought the people to estimate and approve their Christianity by things of no value, such as these—if they shall communicate in both kinds, if they shall receive the bread in their hands, if they shall refuse confession, if they shall break the images. This is the malice of Satan, who has introduced himself under another form for the ruin of the Church. But it has always been my object to set the consciences of men at liberty from these perverse practices, and then would the thing fall to the ground by itself with the consent

of all men. But he wanted to start up at once a new master, and by putting down my authority to impose his own institutions on the people."

Luther began now to give loose to his angry passions in a most unjustifiable way. He published in German, a Tract against "The order, falsely called Spiritual, of the pope and bishops," merely because he took offence against the Bishop of Misnia, for having exercised the discipline of the Church unwisely if not tyrannically. In imitation of that pontifical arrogance, which he was so fond of denouncing, he issued a sort of bull of anathema, a proclamation of proscription, against the whole body of the bishops: "Whosoever shall bring aid to this holy work; whosoever shall contribute life, fortune, reputation, to this purpose, that the episcopacy may be wholly laid waste and the episcopal government extinguished, these are the beloved children of God; these are the true Christians; these are the observers of the precepts of God; these are the foes of the ordinances of Satan. Or if they be unable to go so far, let them at least condemn and repudiate that government. But as to those who shall maintain it and offer it a voluntary obedience, they are indeed the appropriate ministers of the devil, and live in repugnance to the law of God. Yet (he continued) when I speak of their devastation and extinction, I by no means counsel that this should be the work of the sword; but that according to the teaching of Daniel (viii. 25) they should be peaceably worn down, by the constant collision of arguments from the word of God, till they fall through universal shame and contempt."

It is not, remarks Dr. Waddington, perhaps very easy to reconcile the cautious forbearance recommended in the concluding sentence of this bull, with the fierce anathema which precedes it. At any rate the enemies of Luther made no such attempt; but, without at all noticing the explanatory paragraph, at once accused him of proclaiming a war of extermination against the whole

order, and instigating the common people, by the strongest possible incentives, to engage in it. These representations were sufficiently grounded to have some weight with the higher classes, and to terrify the timid : so that Luther, however popular his exhortations might be among those who envied the dignity of the mitre, or hated the very existence of the hierarchy, probably injured his cause by the fury of this production. The most powerful families in Germany were interested in maintaining the Sees, as splendid provisions for younger sons, and were consequently opposed even to their gradual and peaceful abolition. And the fear of seditious tumults under the banners of the Reformer, which was pretended by many and no doubt felt by some, furnished them with an excuse for more decided hostility. Besides, it was the tendency of the work to throw the higher and lower classes into that jealous opposition, which is invariably injurious to the interests of both.

An order from the imperial regency, published in the beginning of this year, compelled the bishops to make a personal visitation of their dioceses, for the repression of the Luthern irregularities. The Bishop of Misnia, with the permission and professed support of the Elector, obeyed. But his attempts were so feeble, and his professional ignorance so conspicuous amidst the intelligence which freedom of thought was now diffusing, that he retired without any other effect, than to throw an additional slur upon the credit of his order.

The misconduct of some false reformers was far more mischievous than the zeal of this prelate. Several apostate monks, whose secret vices had polluted the establishments they had abandoned, now carried forth into the world their foul passions and dissolute habits, and cast upon the Reformation the scandal which properly belonged to the Church of their education. On this occasion Luther published a German Tract "On the Necessity of avoiding Human Doctrine." In this he

repeated many of his arguments "Concerning Monastic Vows," and maintained the truth of his principles. But he deprecated their abuse. He declared that they were not addressed to those shameless converts, who made their religion to consist in the eating of eggs or the breaking of images, but to the afflicted and enslaved consciences of sincere but timid Christians. In this work the abominations which polluted the monastic life were depicted with so little disguise as to inflame the indignation of the papal writers against the indelicacy of the author. But his life was free from the mere suspicion of immorality; and the nakedness of his expressions only represented his own disgust at vice, and was intended to inspire his readers with no other feelings. We cannot fail, however, to observe that after his outbreak from Wartburg, he threw off all self-restraint, together with all fear, deliberately stigmatised in the strongest and plainest terms whatsoever might be the object of his wrath, whether it were the tyranny of a prelate, or the impurity of a monk.

In the same year he published, among several smaller works, a "Discourse on the Conjugal Life," which gave occasion to many misrepresentations. He was accused of inculcating the obligation to marriage as universal and essential, like the love of God, the forgiveness of enemies, or any other Christian duty—nay, even of justifying, under certain circumstances, positive sin. These were indeed extreme inferences, suggested by party malignity. Yet it must be admitted that Luther treated those delicate subjects with a degree of indiscretion which gave an advantage to his enemies. And it would have been happier for his fame, had he found it consistent with his public duties or private feelings to abstain from any mention of them.

The power of Luther's character is proved by the fact that in spite of these defects, these sins as we must regard them, when we remember that he was

a Christian, he still maintained his influence. In a reply to the Preface of Latomus, he undertakes to vindicate that violence of language to which his noble spirit was frequently provoked by the mean manœuvres and the transparent insincerity of his opponents. "I have never," he says, "required of any one to think me modest or sanctified; I only want men to recognise the gospel, and I give them full licence of assailing to the utmost of their lust my personal character. Yet does my conscience suggest to me this boast—that no man's private life or character has ever been attacked by me; only I have assailed with considerable bitterness doctrines, studies, impious and sacrilegious devices for the corruption of the Word of God; in which matter, though I may have some blame, yet am I not without the example of John the Baptist, and after him of Christ, in their denunciations of the Pharisees. . . . My shell may be a little too hard, but my kernel is soft and sweet. For I wish no harm to any one; I only wish that all would take good counsel and agree with me. Besides, this harshness of mine, as it hurts no one, so does it deceive no one. He that keeps out of my way will suffer nothing from me. He that bears with me finds me profitable. 'He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue.'" (Prov. xxviii. 23.)

In 1522, Adrian had succeeded Leo X. in the Papal Chair. He was an honest but narrow-minded man: his honesty is shown in the instruction he gave to his nuncio at the Diet held at Nuremberg in 1522: the narrowness of his mind, in his endeavour at that time to persuade the German princes to destroy Luther and to persecute his followers. A more bloody-minded than his brief, does not exist.

The endeavours of the pope were in vain, and Luther now appeared in a new character. He had hitherto destroyed, and now he was called upon to build up.

He proceeded with cautious wisdom. In respect to the service of baptism, he made no other change, than that it should be performed in German instead of Latin; and that the people should be instructed to attach no serious importance to the mere human ceremonies which formed a part of it. But regarding the administration of the other sacrament, he went much farther into particulars, and suggested many alterations; because the attention of the people had been much more strongly called to its abuses; and because these involved, as he had taught them, two very important doctrinal errors.

Yet even here he was very careful not to recommend any unnecessary alteration. On the assumption, that the sacrifice and the change of substance were false opinions, he abolished all the expressions or ceremonies which gave countenance to either; yet, while he prohibited the adoration of the host he permitted its elevation, through the fear of offending the weaker brethren, or those not yet sufficiently instructed. He likewise retained the use of candles and sacerdotal habits and incense, as matters of indifference. For the same reason he did not press the immediate abolition even of private masses, however strongly, by his writing and preaching, he had denounced their blasphemous impiety. And even these very moderate innovations, thus cautiously proposed, he did not venture to prescribe for universal reception, or as a perpetual law; but, while he left much to the discretion of individual pastors, under particular circumstances of time or place, he was desirous that the forms of worship should be held comparatively insignificant. In his mind, the essential duty of the ministry was to purify the heart, to enforce the everlasting doctrines of faith and charity, and to inculcate the unbounded practice of mutual toleration and forbearance.

In the same spirit he recommended private confession as useful, but did not impose it as necessary. He even retained provisionally the Latin service in the Eucharist,

interspersed with hymns in German, until the communicants should be gradually brought to endure the entire change. But he insisted in very plain terms on the administration in both kinds, and refused the communion to any who still indulged scruples on this more important point. At the same time he took measures for the better instruction of the faithful. He directed a previous examination of those intending to communicate, with rational and Scriptural explanation; and above all things he inculcated the diligent exposition of the holy writings, the delivering of sermons and homilies, in short a perpetual and zealous appeal to the feelings and understanding of the people.

In the management of the ecclesiastical property, it is not to be denied that he endeavoured, as in some other cases, to purchase the support of the rich and the great, by the sacrifice of the property of the Church and the poor. Although he did not appeal to the sword, he had too much respect for worldly policy.

Adrian died on the 14th of November, 1523, and was succeeded by Clement VII., who followed a quite different course from his predecessor. Instead of paying any regard to the remonstrances of the German princes, he determined neither to acknowledge any errors in the Church, nor to acquiesce in their demand for a general council. Accordingly, upon a second Diet having been assembled at Nuremberg, Clement made choice of Campeggio as his Nuncio, who, being an able and artful negotiator, was better fitted than his predecessor for effecting the pope's purposes. Faithful to the instructions he had received from his master, Campeggio used every effort to prevail with the Diet to act with vigour against the Reformers, representing the very peace of the Church as depending on the suppression of their doctrines. The Diet, however, first demanded an answer to their hundred grievances, and the assembling of a general council, and receiving no satisfactory answer

on either side of these points, they refused, notwithstanding all the Nuncio's remonstrances, to treat the reformers with any additional severity.

The conduct of the Diet gave great offence to the emperor, especially as it was his policy at this time to be on good terms with the pope, and at the same time it was equally obnoxious to Luther, as the Diet had resolved that the decree of the Diet of Worms should be put into execution so far as this could be done. Luther denounced the new decree with more than his accustomed fury, and he exposed the imperial inconsistency.

Meantime, Campeggio formed a league at Ratisbon among the more determined enemies of the Reformation, who straightway published a proclamation of the terms of their alliance, among which the principal were these:—To execute with all their power the edict of Worms; to permit no change in the Sacraments, or in any of the ordinances and practices of the Church; to punish priests who had married, and monks who had deserted their convents; to have the Gospel expounded according to the interpretation of the fathers and other authorised doctors; to prohibit the sale of the books of Luther; to recal all the youths who were studying at Wittemberg, on pain of confiscation; to exclude from benefices and academies all who had studied there; to refuse a refuge to any one banished from the states of another for Lutheranism; to afford mutual aid in case of any insurrection occasioned by these measures.

The Reformation in the meantime continued still to spread throughout Germany, finding its way into the monasteries, and making converts of monks. But one of the things which gave the greatest offence at Rome was the marriage of the clergy. Respecting the latter of these transgressions, a singular dispute occurred at Strasburg, in April, 1523, which placed the principles of the Roman Catholic Church in so strong a contrast

with those of the Reformers, that it becomes proper to notice it. A pastor of one of the churches in that city, whose name was Anthony, married at this time a girl, with whom he had for some years lived in notorious concubinage, seemingly without any reprehension from the ecclesiastical authorities. The ceremony was performed with great publicity. A sermon was preached, in which the act was vindicated, and the same privilege claimed for all the priesthood; and the people, who were assembled in great numbers, gave their clamorous approbation to the new doctrine.

These circumstances made it impossible for the bishop to overlook the offence. Other priests had previously married, but with less provoking parade; in this case the insult was so notorious, that some attempt was necessary to enforce the canons, and preserve at least the semblance of dignity to the Church. Accordingly, he summoned all the married priests before his tribunal—and that, be it observed, on the two-fold charge—that they had violated not only the canons of the Church and the statutes of the empire, but also the ordinances of God and the honour of the sacerdotal office. The accused confined their defence to the latter and more serious imputation, and professed their desire to be judged on this ground, even though death should be the penalty, in case of condemnation. At the same time, instead of obeying the summons, they appealed to the senate, as their tribunal in this matter, and placed themselves at once under the protection of that body. The senate remonstrated with the bishop. It urged on his consideration—whether it were safe to chastise an act which had been openly applauded by the people; whether it were righteous to punish the marriage of the clergy, and to tolerate their concubinage; and it prayed him at least to suspend his sentence, till the Diet of Nuremberg should have come to some decision on the subject.

This led to a curious negotiation. The bishop laid a double complaint, both against the clergy and the magistrates, before the Legate at Nuremberg; and among several charges it was not the least serious—that the priests had been adopted by the senate into the civil order, in contravention of the pontifical statutes. The magistrates justified their conduct, and by the highest reasons. They represented the infamous profligacy of the greater number of the priesthood resident among them, and the general corruption disseminated by that contagious example among the youth of their city. They denounced the injustice and impiety of proceeding with rigour against a breach of the pope's law, and overlooking the habitual iniquities of proclaimed violators of the law of God; and they added that the indignation of the people was so violent against these last, as to make it easy to rouse them into open outrage.

The reply of Campeggio was remarkable, He did not take upon him to approve the concubinage of the clergy, or to sanction the connivance of the bishops. He admitted that it had been usual for the German clergy to purchase from the bishops a licence to live in concubinage, and he condemned the practice; but he was not ashamed to declare that he held it to be a far more venial offence than their marriage. His argument for this monstrous paradox amounted to this: the priest who married believed that the act was innocent; and thus, as he sinned in blindness, he persisted in his sin; whereas he who lived in concubinage was aware of his transgression and his danger, and might therefore turn to repentance. And after all, (he added with great simplicity,) it is not every one who possesses the gift of continency like John the Baptist. . . . His impiety disgusted the honest senators of Strasburg more than his sophistry deceived them: but they were contented to propose, as a compromise, that they would prevent the

future marriage of their clergy, if the legate would repress their impurities. So the matter rested. The offenders were protected, and the principles of the Reformation gained strength from the struggle.

In the year 1523, nine nuns deserted their convent at Nimpshen in Misnia, and under an escort of some of the principal inhabitants of Torgau, came to Wittemberg and placed themselves under Luther.

This of course exposed him to much misrepresentation and scandal. Yet his conduct, in a somewhat difficult situation, was humane and manly. He did not, through any excess of delicacy, refuse the charge imposed on him, but immediately proceeded to consult the interests of the fugitives. First he acquainted their parents and relatives with the circumstances, and solicited a refuge for them under the roofs of their natural guardians. This being at once refused, he cast upon the cruelty of the refusal the blame of all that might ensue; he prepared to provide for them according to the best of his power; he secretly interested the Elector in their behalf, and even went so far as to justify their conduct by a public apology. One of them was the celebrated Catharine of Bora, the future bride of Luther.

This was noble in Luther; and noble too was his conduct in apologising to Henry VIII. and some others for the violence of his language in his conversation with them, though his apologies like his invective were too vehement and excessive. He thought only of his cause: the opponent of the cause was his enemy, and to be so treated: the friend of the cause was immediately an object of his affections. Besides, Luther was now in a sort of *via media* between the violent of his own party and the moderate of the Papal party. When he sought to intimidate the latter, he wished to conciliate the former. But his offers of conciliation were rejected.

In 1525, the patron of Luther, Frederic of Saxony, departed this life; and within a month of his patron's

death, Luther married, and married a nun. The demoralization of the Church and of society, by the constrained celibacy of the clergy, was such, that to recommend the marriage of the clergy was one of the first duties of a Reformer. But the recommendation would have come with greater force from one who, because a vow of celibacy was upon him, had forborne to avail himself of the liberty he expected for others. However wrong the vow was ; the vow having been made ought to have been observed, unless the observance of it had been actually sinful. The name of his wife was Catharine of Bora ; she was of good family, and one of the nine recluses already mentioned as having escaped two years before from a convent in Misnia. She had passed this interval at Wittemberg, supported by such gratuitous means as could be provided, and, in spite of the calumnies of the papists, in perfect respectability. It appears, from the relation of Amsdorf, that Luther had designed to unite her to one of his friends, a humble evangelical pastor ; but that she had rejected this arrangement, remarking, with great simplicity, that had he proposed either to espouse her himself or to affiancé her to Amsdorf, she should have felt less repugnance. Luther is represented to have been entirely overpowered by so flattering a declaration. He decided with his usual impetuosity ; and, without any notice of his intention, he caused the ceremony to be immediately performed in the presence of only three friends, of whom Melancthon was not one.

His conduct was blamed, not only by the Papists, but, as Melancthon says, by those of his own party. He was even for some time ashamed of it himself ; and owns, that his marriage had made him so despicable, that he hoped his humiliation would rejoice the angels, and vex the devils. Melancthon found him so afflicted with what he had done, that he wrote some letters of consolation to him : he adds, however, that “ this acci-

dent may possibly not be without its use, as it tends to humble him a little: for it is dangerous, (says he,) not only for a priest, but for any man, to be too much elated and puffed up; great success giving occasion to the sin of a high mind, not only, as the orator says, in fools, but sometimes even in wise men." It was not so much the marriage, as the circumstances of the time, and the precipitation with which it was done, that occasioned the censures passed upon Luther. He married all of a sudden, and at a time when Germany was groaning under the miseries of a war, which was said at least to be owing to Lutheranism. Then again, it was thought an indecent thing in a man forty-two years of age, who was then, as he pretended, restoring the gospel and reforming mankind, to involve himself in marriage with a woman of six and twenty, either through incontinence, or any account whatsoever.

Dr. Waddington, who never suffers his just admiration of Luther to interfere with his impartiality as an historian, remarks: "It was not merely the indecency of the moment which he chose for his nuptials, while the ashes of his prince and protector were scarcely cold and all Germany was reeking with the blood of her children—though this was at least an indiscretion, and was converted by the Papists into a serious aggravation of his crime—but it was, that Luther, whose character had hitherto been free from any suspicion of sensuality, gave occasion, by this one imprudent act of self-indulgence, to those imputations of unholy motives, which were so freely, and sometimes so justly, thrown upon his followers. Thenceforward he ceased to stand apart from his brethren, and came nearer to the level of their common humanity.

"Melancthon felt the wound; and in a letter, which he immediately afterwards addressed to Camerarius, he sufficiently showed his opinion that the act required defence, by his forwardness in defending it. After shortly

describing the circumstances of the marriage, he continued: 'Some perhaps will be surprised that, in this unfortunate moment, while good and honest men are everywhere in affliction, he should appear not only to be not oppressed with sorrow, but almost to disregard those evils which are before our very eyes; especially since he will suffer in general estimation, at the very instant when Germany stands most in need of his dignity and magnanimity. And I account for this affair in this manner: he is by no means one of those who dislike society and intercourse with mankind. You know his habits of life, and can reflect better than I can describe them. Thus is it not surprising that his great and generous mind should have been in some measure softened, especially since no sort of impropriety has been committed; for any vulgar reports which may be current on the subject are manifestly false and calumnious. I suppose too that nature compelled him to become a husband; and it is a humble and holy life, and declared honourable by Holy Scripture. And in respect to what is said of the unseasonableness of the act, let us not be disturbed by that; for there may be something secret, something of the divine operation therein, which it would not be becoming to search too curiously; nor to heed the derisions and scoffings of those, who have neither piety towards God nor virtue towards man. But since I observe Luther himself to be somewhat melancholy, and disturbed through the change in his manner of life, I endeavour to console him with all assiduity and benevolence. Nor can I condemn this transaction as an error or falling away, though many of the ancient saints have both erred and fallen; because it is God's wish that, when we search His Word, we should not regard the dignity or person of the man, but the Word only; but least of all should we condemn the doctrine taught, through the infirmity of the teacher. Yet, as I have said, I do not admit that

anything has been committed in this matter which is incapable of apology, or which ought indeed to be censured. . . .’

“This was not a very confident defence; but the humiliation really was, that Luther, the master and idol of his friends, the contemptuous heaven-directed assailant of his enemies, should have committed any act of so dubious a character as to require any apology of any man. Yet, though this affair unquestionably lowered him in public estimation, it inflicted no serious blow upon the cause. It came too late: the principles of the Reformation were too well established; the parties were too distinctly separated; the work was too deeply founded to be shaken through the infirmity of any individual, even though it were Luther who failed. Meanwhile he is believed to have increased his domestic comfort by his marriage: and it was worth some loss of public reputation and influence, if he purchased by the sacrifice twenty peaceful years of private happiness.

“Melancthon alludes in the above letter to the social habits and susceptible disposition of Luther. It is besides not disputed that in the familiarity of private intercourse he was sometimes betrayed into unguarded and even indecent expressions. It was the force of his imagination, the warmth of his temperament, the freedom of his bold and careless mind, which led to this laxity; and it was nourished by the rudeness of a monastic life and his inexperience in the manners of the more polished society even of that unpolished age. In his letters to his friends we find traces of the same irregularities which are imputed to his conversation; for of his letters many are indeed merely conversational, and no more than a faithful representation of what he would have said to the same friends, in moments of unrestrained conviviality. He sometimes wrote, as he sometimes talked, without consideration; but before he acted he commonly reflected, and when he reflected he was

generally right. Thus, as we should always bear in mind, his moral character was entirely free from stain. And it is even in those very epistles, which do indeed betray the secret weaknesses of the man, and represent him without any exaggeration or disguise, as he was himself conscious when he remonstrated against their publication, that we discover the strongest, because the most unsuspected, proofs of his excellence. It is even there, that we see the clearest marks of his genuine piety, of the upright and disinterested integrity of his intentions, of those natural good and grand qualities, which may be feigned indeed for a time and for a purpose, but which cannot be sustained through a long and various correspondence, unless they be true. Of his public actions the very greatest might easily be ascribed, as they have been ascribed, to pride, or vanity, or ambition ; but his letters betray no such secret. In his most intimate communications, ‘when he speaks without reserve, as if he were at the feet of his confessor,’ we find his predominant motives to have been the fear of God and the love of truth. That these were not always unalloyed, was the condition on which he wore his flesh, and walked with his brother sinners upon this corrupt earth.”

In the war of the peasants, for which the reader is referred to the Life of Munzer, Luther took the Conservative side, and was anxious to disconnect his principles from those of the Insurgents, This it was not difficult to do ; but when his biographers endeavour to shew that the spirit of insurrection is not to be traced to him, they go too far. He had shaken the foundations of society, and he was too violent against those who imitating his conduct refused to be confined within the limits which his private judgment prescribed. The corruptions of Popery were such, that the justification of Luther consists in the assertion that every risk has to be run and every danger encountered to overthrow

the monster evil of the day. That Luther, impetuous as he was by nature, stopped where he did is the marvel, and is a proof that though vehement in action, his deliberate conduct was influenced by the highest principles.

For the controversy between Luther and Erasmus, the reader is referred to the Life of Erasmus.

It is impossible to enter into an account of the political events of the Empire, bearing though they do upon the progress of the Reformation, and so upon the life of Luther. It is sufficient to notice, that a Diet of the Empire was held at Spire, in 1526, which terminated favourably to the Reformers, and that another Diet was held at the same place in 1529, when the Edict of the former Diet was declared invalid; and it was decreed, notwithstanding the remonstrance of the reformed princes, that the Edict of Worms should be strictly enforced in all countries where the new doctrines had not made any considerable impression; but that, wherever these doctrines had been so introduced that they could not be extirpated without danger of commotion, it should be sufficient to prohibit all further changes and innovations until a general council should be held,—to suppress all false doctrines respecting the holy Sacrament of the Body and Blood of Christ,—and to retain the celebration of the mass so far as any persons may be willing to make use of it.

Against this decree of the Diet the reformed princes entered a formal *Protest*, on the ground that they could not submit to the decision of a majority in matters of conscience; to which they added an *Appeal* from the decision of the Diet to the Emperor, to a general or national council, and to every impartial and Christian judge. The Protest was dated April 19, and the Appeal, April 25, 1529. This Protest will be for ever remarkable in the annals of Christianity, both as forming, by its date, an era in the history of the Reformation, in which

the sacred rights of conscience were publicly and solemnly asserted, and as having given rise to the distinctive appellation of Protestants.

On the 21st of January, 1530, the emperor issued an order for the assembling of a Diet at Augsburg in the following April, to deliberate on the war with the Turks who had laid siege to Vienna in the preceding year, and afterwards on an amicable adjustment of religious differences. By this time the Lutherans were persuaded that it was necessary to present to the Diet a clear account of the doctrines which they maintained, as considerable ignorance prevailed in regard to them. So early therefore as 14th March, the Elector of Saxony, having received a summons to attend the Diet, expressed his wish to Luther, Melancthon, Jonas, and Pomeranus, that they would transmit to him at Torgau, where he then was, a statement of those articles of the Protestant faith which they considered as of the greatest importance, and which it behoved them, as Christians, publicly to maintain. The declaration was to be drawn so as to avoid giving unnecessary offence, and it was to be sent to him without delay. This Luther readily accomplished, comprising the articles of religion under seventeen heads, and transmitting them to the Elector at Torgau, from which circumstance they are generally called the articles of Torgau. Their titles were as follows :

“1. God and the Holy Trinity. 2. The Incarnation of Christ. 3. The passion. 4. Original sin. 5. Justification, 6. The nature of justifying faith. 7. The preaching of the Gospel. 8. Sacraments. 9. Baptism. 10. The Eucharist. 11. Private confession. 12. The Catholic Church. 13. The last judgment. 14. The power of the magistrate. 15. The prohibition of marriage and of the eating of flesh. 16. The abrogation of the mass. 17. Religious ceremonies.” These articles had been agreed on the year before at Sultzbach, and

they were destined to form, as we shall see presently, the basis of a more extended and important declaration.

The Elector, John, aware that religious discussions would occupy a large share of the attention of the Diet, determined to take with him several eminent theologians, whose advice would enable him to be of advantage to the cause of the Reformation. Accordingly Luther, Melancthon, Jonas, and John Agricola, who was in the train of Albert, Count of Mansfeld, were selected, along with Spalatin, as his counsellors on this important occasion. From political reasons it was deemed unadvisable that Luther should enter Augsburg, and he was accordingly left at Cobourg, in Franconia. Here he resided in the castle, and was at a convenient distance to be consulted by his friends on any emergency. After having been proscribed by the Diet of Worms, the Reformer might not only have exposed himself to unnecessary danger by entering Augsburg, but his appearance before the emperor would have looked like setting his authority at defiance. The whole plan had been concerted with the concurrence of Luther, a circumstance which seems a sufficient answer to those who would gladly ascribe his being left behind to a sense of the intractableness of his temper.

The Protestant princes had now received such an accession to their courage, that in passing through the different cities of Germany, on their way to Augsburg, they caused the ministers in their train to preach regularly before them. On arriving at Augsburg, they continued desirous of being indulged in this important privilege. But Charles was prevailed on by the Popish agents to discourage this reasonable expectation. Luther's advice being asked by the Protestants, he recommended that a petition should be presented to the emperor, but that if the point was not amicably conceded, it should not be farther insisted on. This moderate counsel, combined with other incidents in Luther's

life, furnishes a proof of the singular union of impatience and forbearance which entered into the composition of his character.

It was at this Diet that the Protestants presented the celebrated declaration known by the name of the Augsburg Confession. It extended to the length of twenty-eight chapters, and contained both an enumeration of the doctrine of the Reformers, and an exposition of the errors of the Church of Rome. It proceeded from the pen of Melancthon, and was an expansion of the seventeen articles drawn up in a compressed form by Luther.

Luther, while residing at Cobourg, suffered several attacks of ill health, but nothing could relax his application to his studies. He employed his time in the translation of the Books of the Prophets, and in composing his Commentary on the Psalms. From the fatigue of these graver employments he sought relaxation in composing an admonition to the clergy assembled at Augsburg, which he thought proper to send to that city to be printed. It was entitled, "*Admonitio ad Ecclesiastici ordinis congregatos in Comitibus Augustanis.*" As a further amusement, he passed a part of his time in writing satirical letters to his friends, and in making a translation of "*Æsop's Fables.*" But whether his occupations were serious or playful, he made it a rule to pass a considerable time of each day in the exercises of devotion. Thus, though alone and absent both from his family and his literary associates, he felt nothing of the languor of inactivity or solitude. He kept his mind steadily occupied with one thing or another, and found, in this constant application, the best solace for the disquietude inseparable from a cause in which such powerful interest was set at work in opposition to his wishes.

The proceedings of the Diet of Augsburg were such as to put the patience and courage of the Protestants to the test. All their efforts were unable to counteract the

effects of the connection between Charles and the pope, joined to the bigoted attachment of many members of the Diet to the Church. There was reason to apprehend that ere long hostile measures might be employed against them. Under this impression, the Protestant princes, although reluctant to resort to force, felt the necessity of holding frequent communications for the purpose of cementing their union, and of apprising their enemies of their strength. Hence the origin of the meetings which were subsequently held at Smalcald and Frankfort. In all these transactions, Luther took a lively interest, and his enemies went so far as to declare him the advocate of disobedience to the imperial authority. On this, Luther had recourse to his usual medium of vindication, the press. To Charles, as a civil ruler, he professed all lawful submission, but farther he could not go. No authority, however elevated, could bind him to obey mandates which were immoral and unjust, a description fully applicable, in his opinion, to orders hostile to the reformed doctrine.

Previous to these events the friends of the Reformation had been divided, and Luther had plunged with his usual vehemence into what is called the Sacramentarian Controversy.

He had much to exasperate him, and when we speak of the violence of his expressions, we must remember that equal violence was shewn by his opponents, except when, as he himself insinuates, it was their policy to assume that appearance of moderation which was contrary to his own straight-forward, downright, character. On one occasion, writing to Steifel, he says, "I am now expecting the furious reply of our adversaries;..... for Zuinglius has addressed to me a sort of 'Exegesis,' with a letter in his own hand, full of pride and temerity. There is no sort of wickedness or cruelty of which he does not condemn me, so that even the Papists themselves, my enemies, do not so lacerate me as these our

friends, who without us and before us were absolutely nothing, who dared not so much as open their lips, and now, inflated by the victory which we have gained, make their assault upon us. This it is to be grateful! This it is to deserve well of men! However, I do now at length understand how it is, that the world is fixed in malignity, and that Satan is the prince of the world. Hitherto I thought that these were mere words, but now I see that it is a matter of fact, and that the devil does really reign upon earth."

Luther had commenced the Reformation; he ought not to have been surprised that some would refuse to stop where he stopped himself: but the violence, the ingratitude, the forgetfulness of all that Luther had done, were enough to provoke his indignation. His pertinacity in adhering to one dogma is to be attributed to his clear insight into the evils into which the ultra-reformers were hurrying: the Rationalism which was beginning to develope itself. His mighty intellect saw that a stand must be made, and we have reason to regret that he did not modify his dogma, before he made it the test of adhesion to his party.

At an earlier period in his controversy with Carlostadt, Luther, while he attacked what he justly called the Thomistic figment of transubstantiation, declared his peculiar opinion with respect to the Divine presence in the Eucharist: "that the Body is really present in the bread or along with the bread (*salvo pane*), as fire is present in red-hot iron (*salva ferri substantia*); or as the Godhead was present in the man Jesus, together with the manhood (*salva humanitate*), the substances being in each case so mixed together that each retains its own proper operation and nature, and yet together they constitute a single object."

The party in opposition to Luther was headed by Zuinglius, who asserted that there was nothing incomprehensible in the Eucharist; that the Bread broken

represented to us the Body immolated ; and the Wine, the Blood shed : that Jesus Christ, at the institution of these sacred signs, had given them the name of the thing itself : that it was not, however, a simple spectacle, nor signs wholly naked, forasmuch as the remembrance of, and faith in, the body immolated and the blood shed, supported our souls ; that the Holy Ghost meanwhile sealed in our hearts the remission of sins ; and therein consisted the whole mystery.

Luther, on the other hand maintained, that to convert words so simple and precise as those of our Saviour to a figurative sense, under pretext that there were figurative expressions in other places of the Scripture, was to open a way by which the whole Scripture, and all the mysteries of our religion, would be turned to figures ; that the same submission was, therefore, required here, with which we receive the other mysteries, without attending to human reasoning, or the laws of nature, but to Jesus Christ, and His words only ; that our Saviour spoke not, in the institution, either of faith or the Holy Spirit, but said, " This is My body," and not that faith would make you partake of it ; wherefore, the eating, of which Jesus Christ there spoke, was not a mystical eating, but an eating by the mouth ; that the union of faith was consummated out of the Sacrament ; nor could it be believed that Jesus Christ gave us nothing that was particular by such emphatic words ; that it is evident, His intention was to render certain His gift, by giving us His person ; that the remembrance He recommended to us of His death, excluded not His presence, but obliged us to receive this body and this blood as a victim immolated for us ; that the victim became ours, indeed, by manducation ; that, in reality, faith ought then to intervene, in order to make it profitable to us ; but to show that, even without faith, the word of Jesus Christ had its effect, there needed but to consider the communion of the unworthy. He urged here forcibly

the language of St. Paul when, after relating these words, "This is My body," he condemned so severely those "who discerned not the body of the Lord, and who rendered themselves guilty of His body and blood." He added, that St. Paul meant to speak throughout of the "true body," and not of the body in figure; and that it was evident from his expressions, that he condemned those impious persons of insulting Jesus Christ, not in His gifts, but immediately in His person.

But where he manifested his greatest strength, was in demolishing objections. He asked of those who objected to him, "flesh profiteth nothing," with what assurance they durst say, that the flesh of Jesus Christ profiteth nothing, and apply to this life-giving flesh what Jesus Christ said of the carnal sense, or at most, of the flesh taken after the manner in which the Capharnaïtes understood it, or evil Christians received it, not uniting themselves thereunto by faith, nor receiving at the same time that spirit and life with which it abounds? When they presumed to ask him, What, therefore, did this flesh avail taken by the mouth of the body, he again asked of these proud opponents, What did it avail that the Word was made flesh? Could not truth have been announced, nor mankind redeemed, but by this means? Are they acquainted with all God's secrets, to say unto Him, He had no other way by which to save man? And who are they, thus to set laws to their Creator, and prescribe to Him the means by which He would apply His grace to them? If, at last, they opposed against Him human reasons, how a body could be in so many places at once—a human body, whole and entire, in so small a space? He asked how God preserved His Unity in the Trinity of Persons? how, of nothing, He had created a heaven and earth? how He had clothed His Son in a human body? how He made Him be born of a virgin? how He delivered Him up to death? and how He was to raise up all the faithful on the last day? What did human rea-

son pretend by opposing these vain difficulties against God, which He blasted with a breath? They say that all the miracles of Jesus Christ are sensible. But who has told them that Jesus Christ resolved never to work any other? When He was conceived by the Holy Ghost in the womb of a virgin, to whom was this, the greatest miracle of all, become sensible? Could Mary have known what it was she bore in her womb, had not the angel announced the divine secret to her? But when the Divinity dwelt corporeally in Christ Jesus, who saw it, or who comprehended it? Now who sees Him at the right hand of the Father, from whence He asserts His omnipotence over the whole universe? Is this what obliges them to wrest, to break to pieces, to crucify the words of their Master? I do not comprehend, say they, how He can execute them literally. They prove to me very well, by this reason, that human sense agrees not with God's wisdom; I allow it; I agree with them; but I never knew before that nothing was to be believed but what we discovered by opening our eyes, or what human reason can comprehend.

Lastly: when it was said to him, that this matter was not of consequence, or of sufficient importance for breaking peace:—who then obliged Carlostadt to begin this quarrel? What forced Zuinglius and Œcolampadius to write? May that peace for ever be accursed, that is made to the prejudice of truth!

We have given this specimen of his mode of arguing the question, because he is sometimes misrepresented, as having met the arguments of the Sacramentarians, not by argument, but simply by abuse.

To bring to a conclusion our account of this controversy, we may here mention that Philip, Landgrave of Hesse, invited Luther and Zuinglius, together with some of the more eminent doctors to a conference at Marpurg, in 1529. But this conference was not attended with the salutary fruits which were expected from it. The doc-

tors disputed for four days in the presence of the Landgrave. Luther attacked Œcolampadius, and Melancthon disputed against Zuinglius. Although on some points satisfactory explanations were given, yet neither of the parties could be persuaded to abandon or even modify their opinions concerning the real presence in the Eucharist, which was asserted by Luther, and denied by Zuinglius. The "jarring doctors," as Mosheim styles them, formed, however, a sort of truce, by agreeing to mutual toleration of their respective sentiments.

Frederic, the wise, Elector of Germany, died on the 5th of May, 1525, and by his successor, the Elector John, more vigorous measures in favour of the reforming party were adopted.

It does not appear probable, notwithstanding the severity of the decree of Augsburg, that the emperor was disposed to proceed to extremities in his opposition to the Protestant princes. Such was, no doubt, the wish of the Court of Rome; but it is likely that Charles had no other design than to reduce the Protestants to submission by menaces and terror, if possible, and thus both to gratify the pope, and bring about that concord in his own dominions which was, on many accounts, highly desirable. The presence of the Turks in Hungary, and a desire to establish Ferdinand in the dignity of king of the Romans, rendered the emperor really averse from engaging in a contest with a large and powerful body of German princes. And accordingly, when he found that menaces were unavailing, and that the Protestant princes, being leagued together in their own defence, were prepared to resist his own threatened encroachments upon their liberties, rather than take up arms against the common enemy, he began to assume a more moderate and conciliatory tone.

The Elector of Mentz and the Elector Palatine received the emperor's petition to come forward as mediators between himself and the parties to the league of

Smalcald; and the Protestants accepted the proffered mediation. Negotiations were carried on in various places until the middle of the year 1532, when at length, on the 15th of July, a treaty of peace was concluded at Nuremberg, on the following conditions;—that the Protestants should assist in carrying on the war against the Turks, and should recognise Ferdinand as king of the Romans; and that the emperor, for his part, should annul the Edicts of Worms and Augsburg, and allow the Protestants the free exercise of their religious doctrines and discipline, until the rule of faith should be fixed, either in a free general council to be assembled within six months, or at a Diet of the empire. The terms of this peace occasioned great dissatisfaction at Rome; but it is evident that they were not advantageous to the Protestants, inasmuch as they did not provide for a lasting and unconditional liberty of conscience.

A few weeks after the conclusion of the peace, John, Elector of Saxony, died. He was succeeded by his son, John Frederic, a prince who was by no means inferior to his father in magnanimity, or in zeal for the cause of the Reformation. The new Elector, as well as other members of the Protestant body, soon discovered that the peace of Nuremberg would avail them but little, if they did not remain united, and even maintain a formidable position. They did not acquire that liberty which the emperor had promised that they should enjoy until the assembling of a general council; nor did they look forward with confidence to the decision of such council, whenever it should be convened. The pope had already prescribed the conditions on which alone he would consent to the assembling of a council; and these, as may be supposed, were sufficiently unfavourable to the Protestant cause. In the beginning of 1533, a conference on this subject took place between the emperor and the pope at Bologna; and Clement sent a legate into Germany, announcing his intention of holding a general council in

the course of a year, with the consent of all Christian princes. The Protestants, however, found reason to be dissatisfied with his proposals; and they entreated the emperor himself to convene, and preside in, a council in which the pope should not be at the same time both party and judge. And hence it was abundantly evident that a council, such as would satisfy both parties, and compose their differences, was not to be expected.

About this time Philip, Landgrave of Hesse, distinguished himself by his bold projects, and by the success of his military exploits. He restored the Duke of Wurtemberg to his hereditary dominions, from which he had been expelled, and which the emperor had lately bestowed upon his own brother Ferdinand. And, after his return from the successful expedition undertaken on this behalf, he rendered effectual assistance to the Bishop of Munster in recovering that city from the hands of the Anabaptists.

In the year 1534, a set of fanatical Anabaptists came to Munster in Westphalia, making extravagant claims to inspiration, and pretending to have received divine authority and power to set up a new and spiritual kingdom. Having wrought upon the feelings, and gained the confidence of the lower orders of the people, they found themselves in a position to become masters of the place; and having deposed the magistrates, and driven away the bishop and the more sober citizens, they established a republic, introduced a community of goods, and surrendered themselves to the practice of licentiousness and cruelty; while they designated their establishment the New Jerusalem, and pretended to act under the immediate inspiration of heaven. The leaders of these fanatics were John Matthias, a baker, of Haarlem, and John Bockhold, a tailor, of Leyden, together with Knipperdolling, an inhabitant of Munster, who had been deceived by their pretensions, and to whom these men imparted, but more ostensibly than really, a share of

their authority over the deluded multitude. The inhabitants of Munster had thus been deprived of their property in the city, and the wildest excesses were carried on within its walls, when the bishop laid siege to the place in order to recover it from the rebels. At first he was unsuccessful. Notwithstanding that Matthias had been killed in a sally against his forces, the fanatics maintained their position, under the lead of Bockhold, who, proceeding from one degree of audacity to another, at length caused himself to be proclaimed "King of Sion," and lived for some time surrounded by emblems of regal power, and despotic in the exercise of his usurped authority. The Bishop of Munster, in this exigency, was joined by several German princes in his attempt to recover possession of the city; and the place having been at length betrayed into their hands, the fanatical leaders were put to death, order was restored, and the miserable "kingdom of Zion" came to an end.

Against these fanatics, Luther wrote with his usual sagacity and good sense; and though with vehemence of style, yet with moderation. As soon as Paul III. had ascended the papal chair, he manifested a disposition to reform the Court of Rome, and to assemble a general council. The Protestants, however, had reason to be dissatisfied with the proposals of this pontiff relating to a council; but while they expected little advantage from such an assembly, they promised to attend if it should be holden in Germany; and Luther told the pope's nuncio that he would certainly be present, even though he should foresee that it would condemn him to the flames. It appeared, indeed, that if Paul was sincere in his desire for a council, it was only because he hoped to employ it as means of reducing the Protestants to submission.

Towards the close of the year 1535, the Protestant princes again assembled at Smalcald, and renewed for ten years more their league formerly made at that place,

which had nearly expired. In this league, a great accession was made to the number of confederate princes and cities. It was also more warlike in its character than the former, inasmuch as it made provision for a standing army, appointed commanders, and settled the manner and amount of aid which each of the allies should furnish to another, in case of attack. The assembly had rejected the proposals which had been made by the French ambassador to join his country in a league against the emperor; but the new war with Francis, in which Charles was now involved, induced him to treat the Protestants with increasing lenity, and to promise that the conditions of the peace of Nuremberg in their favour, should be observed more faithfully than hitherto.

In the year 1539, occurred the most disreputable transaction of Luther's life. From motives of policy he gave his sanction to the sin of bigamy, permitting the Landgrave of Hesse to marry a second wife, his former wife being still alive. A detailed account of this disgraceful transaction is given in the Life of Bucer.

In the early part of this year, 1539, a meeting of German princes and divines took place at Frankfort-on-the-Maine; and a religious conference or disputation was held at Leipsic: but the measures adopted on these occasions were imperfect and unsatisfactory, and produced but a temporary effect. George, Duke of Saxony, an old and determined opponent of the Reformation, died on the 17th of April, this year; and was succeeded by his brother Henry, who was a member of the league of Smalcald. Henry's first care was to introduce into his dominions those benefits of religious freedom and Scriptural instruction which had been excluded during the administration of his brother; and he proceeded, without delay, notwithstanding the intimidation of Ferdinand, the emperor's brother, to set up and establish the Protestant worship. The Reformation was solemnly

recognised and adopted at Leipsic, at the festival of Whitsuntide, 1539, the Duke and Elector of Saxony, together with Luther, Melancthon, and other Wittemberg divines, being present.

Duke Henry completed the work of improvement by means of a general visitation of the Churches throughout his territories; and his son Maurice, who succeeded him about two years after, applied the superfluous property of churches and monasteries to the founding and enlarging of schools and places of public education. The accession of Henry was, under the divine blessing, a most important acquisition to the Protestant cause; and tended materially to promote the real objects of the Reformation; which were not political movements and changes, but the improvement of religious worship, and the spread of Scriptural truth.

About the same time, the Elector of Brandenburg, who had already tolerated the reformed doctrines, openly acknowledged his attachment to the Protestant faith, and took measures for its establishment throughout his dominions.

The emperor, contrary to the will of the pope, appointed a conference at Spire for the adjustment of religious differences, to take place in June, 1540; which, for various reasons, was transferred to Worms, in October following. On this occasion, a large number of ambassadors and divines assembled; and although perhaps neither party expected to convince or conciliate the other, a laborious discussion was begun, and carried on, chiefly between Eck on the side of the Romanists, and Melancthon on the part of the Protestants. The discussion produced no permanent result; and the assembly was dissolved by an order from the emperor, who appointed a renewal of the conference, in his presence, at the Diet of Ratisbon, which was soon to meet.

At this Diet, the emperor declared its chief object to be the adoption of some measures proper to compose

religious differences throughout Germany, and certain divines, on both sides, were appointed to discuss the controverted points, and to point out a method of pacification. An anonymous treatise having been brought forward, in which a plan of union or compromise was laid down, it was adopted as the groundwork of the discussion. This book is known by the name of the First Interim, or the Interim of Ratisbon; and, in the course of the debate, in which it led the way, some prospect of agreement began to show itself. But this was more in appearance than in reality. The two parties had no confidence in each other's professions; and their leading principles and views were so essentially distinct, that all possibility of terminating the differences by explanation or debate had long since been at an end. Again the whole matter was referred to a future general council, or the next German Diet; and thus the contending parties remained in the same relative position as before.

In a Diet which was assembled at Spire, in the year 1544, the affairs of religion again formed a chief subject of discussion; and the Protestants were induced to promise aid against France and the Turks, by the prospect of peace, and of the assembling of a general or national council. But the emperor, having soon afterwards made peace with France, was thus at liberty to prosecute his real designs respecting Germany; and these appear to have extended to no less than the entire destruction of the league of Smalcald which had always been obnoxious to him, and now threatened the diminution, if not the destruction, of his imperial authority. It had been agreed at Spire that, in the ensuing Diet, both parties should bring forward proposals for a reformation in the Church, which might serve as the basis for a mutual and permanent agreement. But when the next Diet met at Worms, in the beginning of the following year (1545), Ferdinand in the name of the emperor,

proposed that the question should be referred to a council which the pope had appointed at Trent, and which, according to summons, would assemble in the course of a few months. The Protestants rejected this proposal, as containing less than they had been encouraged to expect, and as being manifestly disadvantageous to their cause; and the only result of this Diet was the appointment of another religious conference towards the end of the year, and of a new Diet to be held immediately afterwards at Ratisbon. But neither did the Protestants expect to derive any benefit from the proposed measures, nor did the emperor intend to make any sufficient concessions. The object which Charles had in view was merely to gain time; and there is reason to believe that, in a conference with Cardinal Farnese, the pope's legate, at Worms, the emperor declared his intention of taking up arms against the Protestants in the following year.

In January, 1546, the conference between the Romish and Protestant divines took place at Ratisbon, and terminated without satisfactory result in the following March.

On the 18th of the preceding February, Luther had quitted this world in which he had played so conspicuous and important a part. His last hours are thus described by the Dean of Durham:—

On Wednesday, the 17th of February, he was persuaded to abstain from business. He walked about the room in his undress, and looked, at times, out of the window, and prayed earnestly. Some forebodings crossed his mind, but this did not depress his spirits. He was even pleasant and cheerful while he said to Jonas, "I was born and baptized at Eisleben; what if I should remain and die here?" Early in the evening he began to complain of an oppression at his chest; but on its being rubbed with a linen cloth he became easier. Then he said, "There is no pleasure in being alone here,"

and so left his room and joined the party at supper. During this last meal he was sometimes gay, even jocular; sometimes profoundly serious—such as he had ever been in the unreserved society of his friends. He vented cheerful sallies, he cited several remarkable passages of Scripture, and more than once observed,—“If I succeed in effecting concord between the proprietors of my native country, I shall return home, and lay me down in my grave, and give my body to the worms.”

After supper he again complained of his former oppression, and asked for a warm linen cloth. But he refused medical assistance, and slept on a couch for two or three hours. The minister of the parish, the master of the house, with his wife, the town clerk, Justus Jonas, and his two sons, sat by and watched him. He was then placed in his bed and slept again. But about an hour after midnight he awoke, and, after giving some order to his servant, exclaimed to Jonas,—“Oh! Lord God, how ill I am! what an oppression I feel at the breast! I shall certainly die at Eisleben.” Jonas answered, “My revered father, God our heavenly Father will assist you by Christ, Whom you have preached.” He then began to walk about and called for more warm linen. Two physicians presently arrived, and likewise Count Albert, accompanied by the countess, who brought cordials and other medicines. Luther then began to pray, and said, “Heavenly Father, everlasting and merciful God! Thou hast revealed to me Thy beloved Son, our Lord Jesus Christ, Whom I have preached, Whom I have experienced, Whom I love, Whom I worship as my beloved Sacrifice and Redeemer—Him Whom the godless persecute, dishonour, and blaspheme,—take my soul unto Thyself!” He then thrice repeated,—“Into Thy hands I commend my spirit; Thou hast redeemed me, Thou God of Truth,—surely, God hath so loved the world.”

Then, whilst the attendants applied their remedies, he began to lose his voice and to grow faint, and to make no answer to their importunate address. After the lady of the Count had given him some restorative, he uttered a faint reply "Yes," or "No." And when Jonas and the minister raised their voices, and said to him,—“Beloved father, dost thou confess that Jesus Christ is the Son of God, our Saviour and Redeemer?” he clearly and audibly rejoined, “I do.” Then his forehead and face began to grow cold; and though they moved him and called him by his name, he made no further answer; but, with his hands clasped, continued a gentle respiration interrupted by sighs. And then, amidst the deep lamentation of his surrounding friends, between two and three in the morning, he fell asleep in Christ.

Of Luther, two biographies have lately been published; one by D'Aubigny, and another by Dr. Waddington, the present Dean of Durham, in his “History of the Reformation:” both valuable additions to ecclesiastical history. D'Aubigny's work is deformed, however, by the frippery of French sentimentality, and assumes the shape of a romance; whereas the “History of the Reformation” by the Dean of Durham is remarkable for the strong, stirring, English good sense of the author. The pious reference to the special warnings of Providence makes it a model for historical writing; and though the Dean has an intense admiration for Luther, and vindicates his character from the unjust aspersions of his enemies, he is not blind to the many and great faults of this truly great man, and is remarkably impartial. The writer of this article does not always concur in opinion with Dr. Waddington, but this Life of Luther is much indebted to the Dean's “History of the Reformation,” from which copious extracts have been made—*Waddington. D'Aubigny. Riddle. Ranke. Roscoe's Leo X. Seckendorf. Maimburg. Mosheim. Bossuet.*

LUZ, LOUIS.

LOUIS LUZ, known better as Lucius, a Protestant theologian, was the son of a deacon of the Church of St. Peter, at Basle, and was born there in 1577. He was a learned man, and filled the chair of Hebrew professor at Basle; he afterwards went to Durlach, as a minister, and instructor of youth. His works are numerous, among them are:—*Compendium Theologiæ*; *Novum Testamentum Germanicè redditum singulari artificio*; the *Version Allemande de l'ancien Testament*; *Virgilius, cum notis variorum*; *Historiæ Ecclesiasticæ congestæ per Magdeburgienses, editio emendata*; *Historia Augustini ejus operibus excerpta*; *Lexicon latino-græcum contractum*. Lucius left *Memoirs of his Life*, which are preserved in the Library of Schaffhausen.—*Biog. Universelle*.

LYRA, NICHOLAS DE.

NICHOLAS DE LYRA was born at Lyre, in the diocese of Evreux, at the end of the thirteenth century. His parents were Jews; who instructed him in the Hebrew language. When he was converted he entered a convent of Friars Minors at Verneuil, in 1291. Sent to Paris sometime afterwards, he was there admitted to the degree of Doctor of Divinity.

Lyra read lectures for several years in the great Franciscan Convent in Paris, and in 1326, was raised to the dignity of Provincial of Burgundy; he here became so great a favourite with Joan, Countess of Burgundy, wife of Philip the Long, that he was left executor of her will. Lyra died at Paris, October the 23rd, 1340.

His books are:—"De Messia, ejusque adventu præ-

terito, tractatus, una cum responsione ad Judæi argumenta XIV. contra veritatem Evangeliorum." 2nd. "Biblia sacra, cum interpretationibus, et postillis." This is the first Commentary on Scripture which was ever printed. 3rd. "Tractatus de idoneo ministrante et suscipiente sanctum altaris sacramentum." 4th. "Contemplatio de vita et gestis sancti Francisci," with the lesser works of St. Francis of Assisi. Nicholas de Lyra left other theological works.—*Biog. Universelle*.

MABILLON, JOHN.

JOHN MABILLON was born at Pierre-mont, a village in the diocese of Rheims, on the 23rd of November, 1632. One of his uncles, the pastor of the neighbouring parish, gave him the first rudiments of learning, and sent him afterwards to pursue his studies at the College of Rheims, where he soon distinguished himself by the quickness of his intellect, his modesty, and his application to his duties. When his course of studies was ended, he obtained a place in the seminary, where the youth designed for the service of the diocese were educated: he remained there three years, and left it with the determination of embracing the monastic life; he took the vows at the Abbey of St. Remy, September, 1654. Father D'Acheri, who was employed at St. Germain-des-Pres, in compiling his *Spicilegium*, having applied for some one to assist him in his labours, Mabillon was selected for the purpose. He was afterwards appointed to publish a complete edition of the works of St. Bernard, revised from the ancient manuscripts; he acquitted himself of this difficult task in a manner which proved that his powers had not been over-rated. His edition made its appearance in 1667. The congregation next employed him in completing the Lives of the Saints of

the Order of St. Benedict, for which Fathers D'Acheri and Chantelon had been collecting materials, so as to form a complete history of that celebrated order. The first volume was published in 1668, and was followed at different periods by eight others, the last being published in 1702. In 1674, he published, "*De Pani Eucharistico Azymo et fermentato Dissertatio*," intended to prove, in opposition to Father Sirmond and Cardinal Bona, that the Latin Church made use of leavened bread in the consecration of the Eucharist for many ages, and that the use of unleavened bread was not introduced till after the schism of Photius. The following year he published, "*Veterum Analectorum Tomus*." But his principal and most important work is his "*De re diplomatica libri sex*." The attentive examination of the maps and historical records which he found in the archives of the community, and the necessity of deciphering and analyzing old MSS., in collecting his *Lives of the Saints*, gave him the idea of this work, the publication of which forms a remarkable epoch in the history of literature, and which would alone ensure to its author a great reputation. Colbert, to whom this work was named, offered the author a pension of 2000 livres, but Mabillon refused the recompense due to his labours, with a firmness which could not be overcome. In 1682, Colbert sent him into Germany to seek in the archives and libraries of the abbeys there, for all the matter that could illustrate the History of France, and of the Church; he was only there five months, and in that short period amassed much curious and valuable information. His account of this journey forms the fourth volume of his "*Analecta*," besides which he pointed out many interesting documents unknown till then even to those who had the charge of them. The *Chronicle of Trithem*, published since by the monks of St. Gall, was one of them.

In 1685, he published "De Liturgia Gallicana libri tres," and the same year he was sent by the king into Italy for the same purpose he had been sent before into Germany; he remained there fifteen months, and returned with new treasures. He had been received at Rome with marked distinction, and was given free access to all the archives and libraries, and he brought with him a collection of more than 3000 rare and curious books, either in print or manuscript, which he deposited in the king's library. He published an account of this journey, and of the books he had discovered there, in 1687.

He was next engaged in a controversy, in which the celebrated Father Rancé, Abbot of La Trappe, was his opponent. The question was, whether learning and the sciences were foreign to the monastic profession. Mabillon asserted the necessity and obligation of study for the religious orders; but it was soon seen that these two celebrated adversaries did not differ much in their views, since Rancé only condemned frivolous reading, and Mabillon only approved of serious study; and so the contest ended.

In 1689, Mabillon published a letter, on the Worship of unknown Saints, which gave offence at Rome; in a new edition he left out the passages which had been disapproved, and so avoided condemnation. In 1702, he was chosen honorary member of the Academy of Inscriptions; in the same year he published the first volume of his "Annales Ordinis S. Benedict."

Mabillon began it in spite of his old age and weak health, and lived to publish four volumes, and to write a fifth, before he was seized with the painful illness which terminated his life, December 27th, 1707, aged seventy-five. The fifth volume was afterwards published, in 1713, and his posthumous works, in 3 vols., 1724.—*Weiss*.

MACARIUS.

MACARIUS, THE ELDER, was born in Upper Egypt, about the year 300. In his early youth he was a shepherd; at thirty years old he was baptized, and retired and led a solitary life; for nearly sixty years he lived in a monastery in Mount Sceta. Many, attracted by his virtues, wished to join themselves to him, but he would only allow one monk to remain with him; the rest he dispersed in various hermitages, where he went to visit them frequently and to administer to their spiritual wants.

Macarius was, at the request of his brethren, ordained priest, and converted many heathens to the faith by his preaching and his exemplary life. His attachment to the Catholic doctrine of the Trinity caused him to be much persecuted, and he was shut up by order of the Emperor Valens in an Island on the Nile; this gave such dissatisfaction to the people that the Prefect was obliged to set him at liberty.

He retired to the Desert of Sceta, where he died about the year 390. He is supposed to be the author of fifty Homilies in Greek, which were printed at Paris in 1526.

MACARIUS, THE YOUNGER.

MACARIUS, THE YOUNGER, was born in the fourth century, at Alexandria. He was a baker by trade; but having been converted, he retired about the year 335, to the Desert of Nitria; he was ordained priest, and was charged with the direction of five thousand monks. Macarius was, like his friend and namesake in the preceding article, a firm supporter of the Catholic doctrine of the Trinity; his zeal against the Arians caused him to be exiled by Lucius, Patriarch of Alex-

andria; he is generally believed to be the author of "The Rules of Monks," in thirty volumes; he died in 394, or 395.—*Weiss*.

MACEDONIUS.

MACEDONIUS is the prelate whose heresy gave rise to the second Œcumenical Council. We first read of him as a deacon of the Church of Constantinople. Here he was evidently considered a man of eminence, as the following narrative, given by the historian Socrates, will shew:—"Alexander, who had presided over the Churches in Constantinople for twenty-three years, and had strenuously opposed Arius, departed this life at the age of ninety-eight, without having ordained any one to succeed him. But he had enjoined those in whose hands the elective power was, to choose one of the two whom he named: telling them that if they desired one who was competent to teach, and of eminent piety, they must elect Paul, whom he had himself ordained presbyter, a man young indeed in years, but of advanced intelligence and prudence; but if they would be content with one possessed of a venerable aspect, and an external show only of sanctity, they might appoint the aged Macedonius, who had long been a deacon among them. Hence there arose a great contest respecting the choice of a bishop, which troubled the Church exceedingly; the people being divided into two parties, one of which favoured the tenets of Arius, while the other adhered to the decrees of the Nicene Synod. Those who held the doctrine of consubstantiality always had the advantage during the life of Alexander, the Arians disagreeing among themselves and perpetually conflicting in opinion. But after the death of that prelate, the issue of the struggle became doubtful, the defenders of the orthodox faith insisting on the ordination of Paul, and all the Arian party

espousing the cause of Macedonius. Paul however was ordained bishop in the Church called Irene, which is situated near the great Church of Sophia; which election was undoubtedly sanctioned by the suffrage of the deceased Alexander."

The Emperor Constantius, however, supported the cause of Macedonius, and having sent Paul into exile compelled the people to receive Macedonius as their bishop. Philip, the imperial Prefect, was commissioned to effect this, and took the people by surprise. The account of this transaction, given by Socrates, affords us a sad picture of Christianity in the middle of the fourth century. Macedonius was exhibited to the people seated with the Prefect in his chariot, which was environed by a military guard with drawn swords. The multitude was completely overawed by this spectacle, and both Arians and Homoousians hastened to the church, every one endeavouring to secure an entrance there. On the approach of the Prefect with Macedonius, the crowd and the soldiery seemed alike seized with an irrational panic: for the assemblage was so numerous, that there was insufficient room to admit the passage of the Prefect and Macedonius, and the soldiers therefore attempted to thrust aside the people by force. But the confined space into which they were crowded together rendering it impossible to recede, the soldiers imagined that resistance was offered, and that the populace intentionally stopped the passage; they accordingly began to use their naked swords, and to cut down those that stood in their way. It is affirmed that upwards of 3,150 persons were massacred on this occasion; of whom the greater part fell under the weapons of the military, and the rest were crushed to death by the desperate efforts of the multitude to escape their violence. After such distinguished achievements, Macedonius was seated in the episcopal chair by the Prefect, rather than by the ecclesiastical canon, as if he had not been the author of any

calamity, but was altogether guiltless of what had been perpetrated. These were the sanguinary means by which Macedonius and the Arians grasped the supremacy in the Churches.

Macedonius having become Bishop of Constantinople, and acquiring very great ascendancy over the emperor, stirred up a war among Christians, of a no less grievous kind than that which the tyrants themselves were waging. For having prevailed on his sovereign to co-operate with him in devastating the churches, he procured the sanction of law for whatever pernicious measures he determined to pursue. Throughout the several cities therefore, an Edict was proclaimed, and a military force appointed to carry the imperial decrees into effect. Hence those who acknowledged the doctrine of consubstantiality were not only expelled from the churches, but also from the cities. But although expulsion at first satisfied them, they soon proceeded to the worse extremity of inducing compulsory communion with them; caring but little for such a desecration of the churches. Their violence indeed was scarcely less intolerable than that of those who had formerly obliged the Christians to worship idols: for they resorted to all kinds of scourgings, a variety of tortures, and confiscation of property. Many were punished with exile; some died under the torture; and others were put to death while being driven from their country. These atrocities were exercised throughout all the eastern cities, but especially at Constantinople; the internal persecution, which was but slight before, being thus savagely increased by Macedonius, as soon as he obtained the bishopric.

His conduct was so atrocious that he was deposed by a council at Constantinople in 359. Enraged at this, he resolved to revenge the insult by broaching a new heresy, and he taught that the Holy Spirit had no resemblance to either the Father or the Son, but was only a mere creature, one of God's ministers, and some-

what more excellent than the angels. According to St. Jerome, even the Donatists of Africa joined with Macedonius. Socrates relates that the Macedonians were called Maratorians, after Maratorus, an opulent disciple of Macedonius. They were also called Pneumatomachi. The report of the Macedonian heresy being spread over Egypt, Serapion apprized Athanasius of it, who was then leading a monastic life in the desert; and this celebrated man was the first who confuted it.

The heresy of Macedonius, blasphemously teaching, as has just been observed, that the Holy Ghost is a creature, as Arius and Eunomius had blasphemed the Son of God, was condemned, and the orthodox doctrine of the consubstantial Trinity taught in the Synods of Alexandria, 362; Illyricum, 367; Rome, 367, 381, and 382; and in the Second Œcumenical Synod, that of Constantinople, in 381.—*Socrates. Giesler.*

MACHAULT, JAMES DE.

JAMES DE MACHAULT, a Jesuit, was born in 1600, at Paris, taught ethics and philosophy, and was afterwards Rector at Alencon, Orleans, and Caen. He died in 1680. His works are:—*De Missionibus Paraguariæ et aliis in America meridionali; De Rebus Japonicis; De Provinciis Goana, Malibarica, et aliis; De Regno Cochincinensi; De Missione Religiosorum Societatis J. in Perside; De Regno Madurensi, Tangorensi, &c.*—*Gen. Dict.*

MACHAULT, JOHN BAPTIST DE.

JOHN BAPTIST DE MACHAULT, another Parisian Jesuit, died in 1640, aged twenty-nine, after having been rector of the Colleges at Nevers and Rouen. He wrote, *Gesta à Soc. Jes. in Regno Sinensi, Æthiopico, et Tibetano.*—*Gen. Dict.*

MACKNIGHT, JAMES.

JAMES MACKNIGHT is distinguished as being one of the few ministers of the Scottish establishment, who have been eminent in the department of theology. He was born at Irvine, in Argyleshire, in 1721, and was educated at Glasgow, and afterwards at Leyden. He preached first at Gorbals, near Glasgow, and afterwards at Kelwinning. In 1753, he became pastor of Maybole, where he remained sixteen years. Here he composed his "Harmony of the Gospels," and his "New Translation of the Apostolical Epistles." The first edition of the former work made its appearance in 1756, under the title of, *A Harmony of the Four Gospels; in which the Natural Order of each is preserved: with a Paraphrase and Notes*, 4to. Although the plan of it differed considerably from that of former harmonies, in supposing that the Evangelists have not neglected the order of time in the narration of events, the reception which it met with was so favourable, that the author was encouraged to undertake a second edition in 1763, in 2 vols., 4to., with considerable improvements; consisting chiefly of six discourses on Jewish Antiquities, in addition to the preliminary observations and chronological Dissertations which accompanied the first edition. A third edition of it appeared in 1804, in 2 vols., 8vo. In 1763, he published, "The Truth of the Gospel History," &c., 4to. Its object is, to illustrate and confirm, both by argument and an appeal to the testimony of ancient authors, what is commonly arranged under the three great heads of the internal, the collateral, and the direct evidences of the Gospel history. The University of Edinburgh conferred on him the degree of D.D. In 1769, he was chosen moderator of the General Assembly. During the course of the same year he was translated to the living of Jedburgh, which he retained

about three years. In 1772, he was elected minister of Lady Yester's parish in Edinburgh, from which he was translated, in 1778, to the Old Church, where he remained until his death, in 1800. His time, after he became a minister at Edinburgh, was chiefly occupied in the execution of his work on the Apostolical Epistles. It was given to the public in 1795, in 4 vols., 4to., under the title of, *A New literal Translation from the Original Greek, of all the Apostolical Epistles ; with a Commentary and Notes, philological, critical, explanatory, and practical.* Throughout the whole are interspersed essays on several important subjects ; and to the fourth volume is added a "Life of the Apostle Paul," which contains a compendium of the apostolical history.—*Life, written by his Son.*

MADAN, MARTIN.

MARTIN MADAN was born in 1726, at Hertingfordbury, near Hertford, one of the most lovely villages of Hertfordshire. He was a most popular preacher at the Lock Hospital, and was eminent among the Calvinists in the Church of England. He published:—A Sermon on Justification by Works ; A small treatise on the Christian Faith ; Sermon at the Opening of the Lock Hospital ; Answer to the capital Errors of W. Law ; Answer to the Narrative of Facts respecting the Rectory of Aldwinckle : A Comment on the Thirty-nine Articles ; and, Thelyphthora.

In the last-named book, the author justifies polygamy, upon the notion that the first cohabitation with a woman is a virtual marriage ; and supports his doctrine by many acute arguments. The intention of the work was to lessen or remove the causes of seduction ; but it met with much opposition, many very severe animadversions, and cost the author his reputation among the religious

world. He, however, was not discouraged; and in 1781, published a third volume, after which the work sunk into oblivion, a fate to which the masterly criticism on it in the Monthly Review, by Mr. Badcock, very greatly contributed. It is somewhat remarkable that Mrs. Manly in the "Atalantis" speaks of Lord Chancellor Cowper, as maintaining the same tenets on polygamy.

He also published letters to Dr. Priestley and a literal version of Juvenal and Persius, with notes. He died in 1790.—*Gen. Biog. Dict.*

MADDOX, ISAAC.

ISAAC MADDOX was born in London in 1697, of obscure parents, whom he lost while he was very young. He was taken care of by an aunt, who placed him in a charity-school, and afterwards sent him on trial to a pastry-cook; but, before he was bound apprentice, the master told her that the boy was not fit for trade; that he was continually reading books of learning; and he therefore advised her to send him back to school to follow the bent of his inclination. He was on this sent, by an exhibition of some Dissenting friends, to one of the Universities of Scotland; Cole says, to that of Aberdeen; but, not caring to become a minister of the kirk, he was afterwards, through the patronage of Bishop Gibson, admitted to Queen's College, Cambridge. After entering into orders, he first was curate of St. Bride's, then domestic chaplain to Dr. Waddington, Bishop of Chichester, whose niece he married, and he was afterwards promoted to the Rectory of St. Vedast, in Foster Lane, London. In 1729, he was appointed Clerk of the Closet to Queen Caroline, and at this time, most probably, was created D.D. by diploma from Lambeth. In 1733, he became Dean of Wells; and in 1736, he was conse-

erated Bishop of St. Asaph. He was translated to the See of Worcester in 1743. In 1733, he published the first part of the Review of Neal's History of the Puritans, under the title of "A Vindication of the Government, Doctrine, and Worship of the Church of England, established in the reign of Queen Elizabeth:" of which Bishop Halifax said, "A better vindication of the reformed Church of England I never read." He was a great benefactor to the London hospitals, and the first promoter of the Worcester Infirmary in 1745. He died in 1759. He published fourteen occasional Sermons, preached between 1734 and 1752.—*Nichols's Bowyer.*

MAGNI, OR MAGNUS, VALERIAN.

VALERIAN MAGNI, OR MAGNUS, descended from the Earls of Magni, was born in Milan, in 1586; he was a Capuchin, and celebrated as a great controversial writer against the Protestants; and also for his philosophical works in favour of Des Cartes against Aristotle. Pope Urban VIII. appointed him apostolical missionary to the Northern Kingdoms, and by his advice abolished the Jesuitesses in the year 1631. He was imprisoned in Vienna, through the influence of the Jesuits, for having said that the pope's primacy and infallibility were founded on tradition and not on Scripture; he regained his liberty through the favour of the Emperor Ferdinand III., after having written warmly against the Jesuits. He died at Salzburg, in 1661. One of his apologetical letters may be found in the collection called *Tuba Magna*, vol. 2.—*Biog. Dict.*

MALACHY.

MALACHY, a distinguished prelate in Ireland, was born in 1094, at Armagh, of a noble and ancient family, but

renouncing, when quite young, all the advantages which the world could offer, he placed himself under the direction of a pious recluse called Imar;—his example was followed by others, and a monastery formed itself round the cell of the hermit. Malachy was ordained priest at twenty-five, and went about preaching to many of the poor inhabitants of the country. He went afterwards to Malchus, Bishop of Lismore, to learn the ancient rules of ecclesiastical discipline; and on his return he was placed at the head of the Abbey of Bangor, which he reformed. He was made first Bishop of Connor, and in 1127, Archbishop of Armagh. At Armagh, he revived the ancient discipline of his diocese, placed pastors in all the parishes, as far as the state of the times would allow of it, and having done all the good there that he could, he resigned in 1135, and returned to Connor, where he placed a bishop, and retired himself to Down, in which place he formed a new see.

The wants of the Irish Church having determined him to go to Rome to consult the pope, he went to Clairvaux to see St. Bernard, and there he was seized with illness and died in his arms, A.D. 1148. The life of Malachy has been written in Latin by St. Bernard. The Prophecies on the Popes ascribed to him, have long been acknowledged to be forgeries.—*Fox's Church in Ireland.*

MALDONAT, JOHN.

JOHN MALDONAT, a celebrated Jesuit, was born in 1534, at Las Casas de la Reina, in Estremadura. He was educated at Salamanca, afterwards he went to Rome, and entered into the Society of Jesuits. In 1564, he delivered a course of philosophical lectures in the College of Clermont, at Paris, with brilliant success, and subsequently he became professor of theology in the same college, and commenced a course of divinity, which

occupied four years ; his lectures were attended by such a prodigious concourse of people coming from all parts, that the hall where he lectured was often full two or three hours before the time for him to begin. It is said that his reputation saved the Jesuits from the sentence which the parliament intended to pass on them.

In 1572, Cardinal de Lorraine invited Maldonat to the newly founded University of Pont à Mousson, where he delivered a course of lectures, and at Sedan disputed with twenty Protestant ministers. On his return to Paris, he commenced a new and fuller course of theology. It was difficult for one so marked, and who professed to deliver his opinions freely without being shackled by the prejudices of others, not to give offence to some ; and in 1574, various accusations were brought against him. Amongst other things, he was accused of maintaining that the immaculate conception of the Virgin Mary was not a point of faith, and that the pains of purgatory only lasted for ten years. Peter Goudin, Bishop of Paris, before whom he was summoned, acquitted him. But though absolved, Maldonat thought it advisable to yield to the storm, and quit Paris, relinquishing his courses of theology, rather than give his enemies fresh grounds to accuse him. He retired to the College of the Jesuits at Bourges, and employed himself for a year and a half on his Commentaries upon the Gospels, and upon the Lesser Prophets. Gregory XIII. sent for him from thence to Rome, and gave him the superintendence of the Translation of the Septuagint Version of the Old Testament. He finished his Commentaries at Rome, and soon after fell sick : he was found dead in his bed, 5th January, 1583, in the forty-ninth year of his age.

Maldonat printed some of his works in his life-time, but they were published soon after his death. The first which appeared was his "*Commentarii in Quatuor Evangelistas*," published at Pont à Mousson, by the Jesuits

of that city, a very rare and beautiful edition, 2 vols., folio, 1566--99. The next important work is his "Commentarii in Quatuor Prophetas Hieremiam, Baruch, Ezechielem, et Danielelem, accessit expositio Psalmi cix. et Epistola ad principem Borbonium, Montispenserii ducem, de collatione ac disputatione cum Sedanensibus Calvinianis," Paris, 1610. "Commentarii in præcipuos Sacræ Scripturæ libros veteris Testamenti," Paris, 1643, published in his name, has not the merit of his other Commentaries. "Disputationes de Fide," was published in 1601, and a curious book in French, called "*Traité des Anges et des Démons.*" Maldonat was a deeply learned divine, and one of the most able men of his day, well versed in Latin, Greek, and Hebrew. Nature had besides endowed him with great genius and sagacity. He had read the fathers, and old divines, very carefully, and as a Scripture commentator he has obtained high praise from Protestants as well as Romanists; he did not allow himself to be unduly biassed by any received translations, but patiently investigated all difficult passages with scrupulous care and attention, seeking the true and natural meaning of the text.—*Eyries.*

MALEBRANCHE, NICHOLAS.

NICHOLAS MALEBRANCHE, a Cartesian philosopher, was born at Paris, in 1638. He was privately educated, owing to his deformed and sickly habit of body, till he was old enough to go through a course of philosophy at the College de la Marche, and one of divinity in the Sorbonne. He was admitted into the congregation of the Oratory, when he was twenty-two years of age, and he first turned his mind to the study of ecclesiastical history, and afterwards to biblical criticism; but neither of these studies was suited to his genius, and whilst

in an unsettled state of mind as to what course he should pursue, he met accidentally with Des Cartes's "Treatise on Man;" he read it eagerly, and from that time gave himself up exclusively to the study of the books of that philosopher, till he had made himself entirely master of his theory. In 1674, he published the first volume of the "Recherche de la Verité," the fruit of his meditations on Des Cartes's works. This book had an immense sale, and passed through many editions; it contained the germ of all his other publications, and the author obtained by it a distinguished place amongst the philosophers, and a numerous train of followers. He had also many assailants; amongst the most noted were Foucher, and Arnauld, whom Bossuet urged to the contest. Bossuet denounced the system as "*Pulchra, nova, falsa.*" It is now generally considered as illusive and visionary, and his writings are only read on account of the fine thoughts and reflections which they contain. He died at seventy-seven, having lived to that age notwithstanding his infirmities, owing to the temperate and regular life he led.—*Tabarand.*

MALVENDA, THOMAS.

THOMAS MALVENDA, born at Xativa, in Valentia, in 1566, was a learned Hebrew scholar of the Dominican order. He was sent for to Rome by Cardinal Baronius, in consequence of a letter that he wrote to him, pointing out some inaccuracies in his Annals, that he might have the benefit of his advice. Whilst he was at Rome he was employed in correcting and revising all the books of his order; and afterwards in looking over the library of the fathers by Marg. de la Bigne: his learned criticisms upon it were printed at Rome in 1607. Malvenda was afterwards recalled to Valentia, and occupied

himself in a literal Commentary on Holy Scripture. He had got as far as the 16th chapter of Ezekiel, when he died, in 1628.

His principal works are:—1. *Opusculum de Hebræa voce Hozanna*. 2. *De Antichristo*; which displays great erudition, and is written in a clear style, but many of the opinions are very singular. 3. *Commentarius de Paradiso voluptatis, quem Scriptura sacra, Genesis ii. et iii. capite, describit*. 4. *Commentaria in sacram Scripturam una cum nova de verbo ad verbum ex Hebræo translatione, variisque lectionibus*.—*Labouderie*.

MANBY, PETER.

PETER MANBY, an Irish Roman Catholic writer, was educated at Trinity College, Dublin, and became chaplain to Dr. Michael Boyle, Archbishop of Dublin, and at length Dean of Derry. In the reign of James II. he embraced the Popish religion, in vindication of which he wrote several books. He then removed to France, and thence to England, and died at London in 1697. He wrote:—A Letter to a Nonconformist minister; A brief and practical Discourse on Abstinence in Lent; Of Confession to a lawful Priest; The Considerations which obliged Peter Manby, Dean of Derry, to embrace the (Roman) Catholic religion,—this was ably answered by King, afterwards Archbishop of Dublin, and by Dr. Clagett. Manby replied to the former, in A reformed Catechism, in two Dialogues, the first only of which appeared in 1687, and was answered by King.—*Moreri*.

MANES, OR MANICHÆUS.

MANES, or MANICHÆUS, was by birth a Persian. He was born in 239, or 240. He was originally a slave,

and by trade a painter and engraver. He became a convert to Christianity, and openly professed and taught it; but from his partiality for the doctrine of the Magi, in which he had been educated, was so bold as to attempt a coalition of it with the Christian system. He commenced his design in the reign of Sapor, and soon obtained a number of disciples. Epiphanius and others affirm sometimes he presumed to say he was the Holy Ghost, and at other times that he was an apostle of Jesus Christ. Beausobre, following Abulpharagius, assigns the first appearance of Manes in the character of a public teacher to A. D. 267, and relates, on the authority of the Persian writers, that his reputation attracted the notice of Sapor, whose confidence he gained, but forfeited soon after, and, on being excommunicated by the orthodox Christians, withdrew into Turkestan, where he composed his Gospel, supposed by Lardner to be the same with what is sometimes called the Living Gospel, which he gave out that he had brought from heaven; and by this artifice greatly increased the number of his followers. He was condemned to death by Varanes I., for denying the resurrection of the body, as some say; but according to others, for having intermixed the doctrines of Christianity with the tenets of the Magi. The Greek writers ascribe his death to another cause, alleging, that having undertaken to cure the son of the Persian monarch of a dangerous disease, by his skill in medicine, or his miraculous power, he not only failed in the attempt, but hastened the death of the prince; which excited the indignation of the king, who ordered him to be put to a cruel death. Historians also differ in their relations concerning the manner of his execution: some telling us that he was crucified; others that he was cut in two through the middle of his body, and that the separated parts were hung over two of the gates of the capital city; and others, that he was flayed alive, and that his skin, filled with chaff,

was suspended on a gibbet erected in a conspicuous situation, as an object of terror to those of his sect. The death of Manes most probably took place A.D. 277. Besides his Gospel, he was the author of *The Mysteries*, chiefly intended to prove the doctrine of the two principles by a demonstration *à posteriori*, or from the mixture of good and evil that there is in the world; *Chapters, or Heads*, probably containing a summary of the Manichean doctrine; *The Treasures of Life*, which was one of the books confuted by Heracleon; *The Gigantic Book*, also confuted by the same writer; and *A Treatise on Astrology*.

The reader of Ecclesiastical History will find it so useful to have a clear notion of Manicheism, that, notwithstanding the length of the quotation, the following account of the system is taken from Dollinger, who observes, that the fundamental doctrine of the Manichean system is the dualism, which arose from the question—What is the origin of evil? Two independent beings, the rulers of two eternal and conflicting kingdoms, stand opposed to each other. This harsh dualism was from the beginning in some degree softened, by the concession of the superiority of the good over the evil kingdom: for the Manicheans wished not to give to the evil principle the appellation of God. The good principle, God the Father, is purely and essentially spiritual, light uncreated: in His kingdom, which is above the earth of light, He is surrounded by princely and blessed æones. This kingdom, the earth of light, and the æones, are one and the same substance with God. The wicked principle, Satan, the hyle, accompanied by spirits or demons, like to himself, rules in his kingdom of darkness, which is placed upon this earth of malediction. His realm consists of the five regions, of night, tempest, fire, smoke, and mire: every one of these regions has its animal and demon inhabitants, and in the highest the Archon holds his throne. The kingdom of light

arises high above the kingdom of darkness, which, like a split cone, presses only at one point upon the immeasurable circumference of the earth of light. The kingdom of the hyle is filled with an ever-increasing material, life; but there pervades throughout an endless and destructive warfare,—a wild and furious discord. In this warfare, the powers of darkness arrived at the extreme boundaries of their region, and beheld, in all its splendour, the light to them before unknown; and incited by restless desire they resolved to make it their own. To guard the threatened barriers of His kingdom, and to repel the attacks of the hyle, the God of light caused the soul of the world, the mother of life, to emanate from His own essence. Identical with this, or emanating from it, was the first man, who as guardian of the kingdom of light, and aided by the five pure elements, opposed to the five impure elements of the hyle, commenced the strife.

But the hyle could be overcome only by being mingled with the light, and, therefore, the æon of the kingdom of light was compelled partly to yield in the combat, thereby to prepare the way for a complete victory over the Archon and his powers. These powers of darkness were allured by the splendour of the elements around them, and thence followed an intercourse of powers hitherto placed in direct opposition. The hyle, subdued and tempered by the pervading influence of the first man, became capable of organic form and order, and then followed the creation of the world by the “living spirit,” (*spiritus potens*,) a power emanating from the God of light, and sent by him as an auxiliary to the first man, when distressed in the strife with the Archon. This Demiurgos of the Manicheans (*ζων πνευμα*) formed this visible world by mingling together the limbs of the first man, the soul of the universe, and the bodies of the defeated powers of darkness, and assigned to each part its place according to the different degrees of mix-

ture. Of the purer parts, that had not been affected by the coalition, he formed the sun and the moon ; of the less pure, the other stars ; and of those portions of light which had become gross from the abundance of matter through which they had been diffused, he formed the creatures of earthly natures. All things, through the various gradations in the kingdom of nature, even stones, possess particles of the divine life within them ; and this is made manifest, as the Son of God, (*Jesus patibilis*,) who, being bound down by the band of matter, sighs in torment for his liberation, is born in every tree that springs from the earth, and when it decays is crucified on its trunk. The present perishable world was not called into being by a free act of the Divine will : its existence is only a necessary consequence of the conjunction of the two principles : the Godhead itself, being united to impure matter, suffers in one part of its essence ; and that it may not behold this corruption, conceals this part of itself, as if by a veil, from its own view. The end, therefore, and the object of this world, are only to effect a deliverance from this mixture,—a liberation of the souls of light from the prison of this material body, from the dominion of the evil principle, to which they are subjected, as clay in the hand of the potter, and to complete the perfect restoration of primeval liberty and purity.

That the imprisoned souls of light might be concentrated and thus be more easily confined, the Archon prevailed on the demons, his companions, to deliver to him those particles of light which they had seized : these he invested with substance, from which sprung mankind. Man thus created was formed according to the image of the Archon and the first man. His corporeal nature is from the hyle, and is, therefore, of the nature of demons : his spirit is a reflexion of that substance of pure light, of the first man, which dwells in the sun, a portion of the universal soul. Thus does man, a representation of

the first man, and of the Archon, reflect in his two-fold nature the entire world, composed of good and evil, of light and darkness, of spirit and matter. He is the point upon which all the powers of this visible world are united. He consists, therefore, of two natures, and in some sense of two souls,—of the wicked material nature, which is improperly called soul, and of the good spirit which descends from the kingdom of light.

This soul of light in man, possesses a knowledge of its sublime origin and nature, by the power of which it resists and overcomes the wicked desires of the baser material substance: but should it suffer this knowledge to be darkened, it yields in its opposition to the evil, and to evil-inciting, nature. Hence comes sin, which holds its reign in a material excitement which exists in the body. Sin, therefore, is not a free act of the whole man, an entire consent to evil, but only a passive relation of the good nature, which has been overcome. As soon as the soul experiences sorrow and shame for its infirmity, it may obtain the remission of its offence: for as evil must always remain a stranger to the soul, evil cannot be the work of the soul, but of another nature to which it is bound down in companionship, and with which it is united as a partner in evil, only when it does not effectually resist: its natural repugnance to evil is, therefore, sufficient to dissolve this fellowship, and to expiate every sin.

The Manicheans admitted a doctrine which in form approached near to the Christian faith of the Trinity. According to their belief, the Father dwells in high, impenetrable light: His son, Christ, reigns in power in the sun, and in wisdom in the moon, and the Holy Ghost dwells in the air which encompasses the earth. From his abode there he produces his fructifying effects upon the earth, that the *Jesus patibilis* may liberate the substances of light which are confined in trees and plants, and which agonize in their struggles for liberty.

The Redeemer imagined by the Manicheans, is the Christ who resides in the sun and moon, the pure soul of light uncorrupted by matter, the son of the first man. Under his guidance, and by his means, the process of the purification of the imprisoned souls advances. From his abode in the sun, he sought to draw to himself all the elements of light that were scattered through the world : those that were confined in the lower organic and unorganic nature, strove in unconscious agitation ; and those that were enclosed in human bodies, endeavoured in ardent desire to gain their freedom. But this desire existed only in those men to whom was known their high origin of light. To infuse into them this knowledge, the son of eternal light descended from his throne in the sun to this lower earth. But He was not born as man : he, the Redeemer, could not be confined within a human body : he was surrounded by a body only of appearance : the divinity in him was not united to the humanity ; and on one occasion, in his manifestation on the mountain, he displayed his true bodiless nature of light. His office was that of a teacher : he taught the souls of men, how by violence, they were to liberate themselves from the bonds of matter, that thus they might fly up again to the heavenly land of their origin. His passion and death on the cross were no more than a delusion, as had been his whole life on the earth. They served, however, as symbolical representations of the manner in which the soul of light is bound and held in captivity by the hyle, and of the manner also in which it is freed from its bondage.

Manes acknowledged the paraclete, or perfecter of the true religion that had been promised by Christ. The object of his mission was partly to reveal the true religion, and partly to purify that which had been before revealed, from error, and again to establish it in its primitive form. After the Paraclete, no other teacher sent by God should appear. He rejected Judaism as

the work of the Archon, who had manifested himself to Moses and the Prophets, but had instructed them only in error ; consequently, there can be in the Old Testament, no prophecies regarding the Redeemer. The Manicheans confessed that the New Testament had contained divine revelations ; but as their system could not even by a forced interpretation, be made to harmonize with its contents, they contended that in some parts it had been interpolated, and in others falsified, by Judaizing Christians.

As all those who professed the doctrines of Manes, could not or would not subject themselves to all that was required of them, the sect was divided into the classes of the *hearers* and of the *elect*. The hearers were permitted to live in matrimony, to eat flesh, (but not to slay the animals,) to possess wealth, to practise agriculture and commerce, and to bear magistracies. The elect, or the perfect, who were exclusively the priests, avoided every distracting connexion with the world and its goods ; they led a life of Manichean purity, as far as it was possible without perishing from hunger, unmarried, without labour or possessions, free from all occupation of the senses, with the exception of music, employed only in the purification of their nature of light ; and as they could not, without sin, cut or collect the vegetables that were necessary for their sustenance, they were abundantly supplied with them by the *hearers*, to whom they imparted in return pardon of the sins that had been committed in plucking and preparing the fruits. These elect were venerated as beings of a nature more sublime than other men ; they conferred their blessing by the imposition of hands : they were employed not only in purifying their own souls, but also in liberating those that were enclosed within plants and fruits ; for by eating fruits and plants, they collected these souls within themselves, and by their own continency and purity secured to them a return to the realms of light.

At their death, their souls were raised, without a further delay upon the earth, to the sun, and thence to the kingdom of light: the souls of the hearers, on the contrary, not being yet ripe for this exaltation, were doomed to enter first into the soul of an elect, or to pass into a plant or tree.

The Manicheans had an external worship for the hearers, and another, internal, for the elect: the former consisted of prayers, and reading the epistle of their founder. They boasted that their worship of God was without temples, altars, sacrifices, incense and statues, free from all Pagan and Jewish pomp; they considered the Catholics as no more than half Christians, as they had admitted of Heathen and Jewish abuses. The religious actions and usages of the elect were hidden in the deepest secrecy, and well might they thus be concealed; for if the crimes there perpetrated had met the public eye, they would have called down the severest punishment of the civil power.—*Cave. Lardner. Mosheim. Dollinger.*

MANGEY, THOMAS.

THOMAS MANGEY was born at Leeds, in 1684, and educated at St. John's College, Cambridge. In 1716, he published his *Practical Discourses upon the Lord's Prayer*; these were followed in 1718, by his *Remarks upon Nazarenus*; wherein the falsity of Mr. Toland's Mahometan Gospel, and his misrepresentations of Mahometan sentiments in respect of Christianity, are set forth, the history of the old Nazaræans cleared up, and the whole conduct of the first Christians, in respect of the Jewish laws, explained and described. In 1719, he published:—*Plain Notions of our Lord's Divinity, a Sermon preached on Christmas Day*; *The Eternal Existence of our Lord Jesus Christ, a visitation sermon*;

The Holiness of Christian Churches, a sermon preached at Sunderland, on consecrating a new church there; and, The providential Sufferings of good Men, a 30th of January Sermon before the House of Commons.

Mangey had held, successively, the livings of St. Mildred, Bread street, London, St. Nicholas, Guildford, and Ealing, in Middlesex, and was chaplain to Dr. Robinson, Bishop of London, when in 1721, he was presented to the fifth stall in the Cathedral of Durham. He was advanced to the first stall of Durham in the following year. In 1725, he became D.D., and at the end of 1726, he circulated proposals for an edition of Philo Judæus, which he completed in 1742, under the title of *Philonis Judæi Opera omnia quæ reperiri potuerunt*, 2 vols. fol. He died in 1755. His MS. remarks on the New Testament came into the possession of Bowyer, who extracted from them many short notes, which are printed in his *Conjectures*.—*Nichols's Bowyer*.

MANTON, THOMAS.

THOMAS MANTON was born at Laurence Lydiard, in Somersetshire, in 1620, and received his university education at Wadham College, Oxford. He was admitted to deacon's orders by Dr. Hall, but refused to take priest's orders, it being one of the crotchets of this respectable but self-willed man, that there was no distinction between the orders of deacon and priest. In 1643, he was presented to the living of Stoke Newington, by Colonel Popham, and here preached those lectures on the epistles of St. James and St. Jude, which he afterwards published. In 1650, he was removed to the living of St. Paul's, Covent-Garden. Joining in the Rebellion, he was in 1653 made one of Oliver Cromwell's chaplains, notwithstanding his declared objection to the murder of the king. He was also nominated by parliament one of a committee of divines to draw up a scheme

of fundamental doctrines, and also member of the committee for the trial and approbation of ministers. Nevertheless, in 1660, Mr. Manton co-operated openly in the restoration of Charles ; and was one of the ministers appointed to wait upon the king at Breda, who made him one of his chaplains. In the same year he was, by mandamus, created D.D. at Oxford. Being satisfied with the king's declaration, Dr. Manton remained in his living, and subscribing to the doctrinal articles of the Church of England, he received episcopal institution from Dr. Sheldon, Bishop of London, and allowed the Common Prayer to be read in his church. He was then offered the Deanery of Rochester, which he refused. In 1661, he was one of the commissioners at the Savoy Conference, and continued preaching until St. Bartholomew's Day, in 1662, when he was ejected for nonconformity. After this he preached occasionally either in private or public, as he found it convenient, particularly during the indulgence granted to the Nonconformists from 1668 to 1670, but was imprisoned for continuing the practice when it became illegal. His constitution, although he was a man of great temperance, early gave way ; and his complaints terminating in a lethargy, he died October 18, 1677, in the fifty-seventh year of his age, and was buried in the chancel of the church at Stoke Newington. He published in his lifetime only some occasional sermons, and the Commentaries on St. Jude and St. James, already mentioned, except a controversial work, entitled *Smectymnus Redivivus*, being an answer to a book entitled, *An Humble Remonstrance*. After his death an edition of his works was published in 5 vols., fol. 1681—1691.—*Memoir of Manton, by Harris.*

MARCA, PETER DE.

PETER DE MARCA, of Spanish origin, was born at Gant,

in Bearn, in 1594. In 1615, when nearly twenty-two years old, he was made a counsellor in the sovereign Council of Pau, which was composed of Calvinists, where he acted with such prudence and discretion, that when, in 1621, Louis XIII. changed the Council of Pau into a parliament, he appointed De Marca to be the president of it. In this situation he carried out the views of the court so much to its satisfaction, that in 1630 he was honoured with the dignity of counsellor of state.

At this time the contest between France and Rome on the subject of the papal claims, and the rights of the Gallican Church, had been revived; and among others, M. Hersent, under the name of "Optatus Gallus," had published a defence of the papal pretensions in the form of a satire upon the policy of Cardinal Richelieu, which, it said, aimed at a separation between the Gallican Church and Rome, similar to that effected by Henry VIII. in England. Richelieu employed De Marca to counteract the effect of this book, which he did by publishing in 1641, his celebrated Treatise, entitled, "*De Concordia Sacerdotii et imperii, sive De Libertatibus Ecclesiæ Gallicæ.*" This work gave great offence at Rome; and when soon after De Marca was nominated by the king to the Bishopric of Couserans, neither Pope Urban VIII. nor Innocent X. would send the bulls for his consecration till he had retracted all that he had said in this work that they disapproved; he meanly yielded, after endeavouring to appease by concessions, and signed a declaration engaging himself to conform in every thing to the Roman doctrine relating to ecclesiastical jurisdiction and immunities, to acknowledge himself to have been in error in what he had written, and to correct it in the next edition, and to teach that the right of the king in ecclesiastical matters was only exercised by a grant from the papal see. When he had signed this, the bulls for his consecration were sent to him.

During this contest, which lasted six years, Louis XIII. sent him to Catalonia, to fill the post of king's visitor-general, and to administer the affairs of justice, government, the finances, and the army. These employments he discharged ably, and as a reward for his services he was nominated to the Bishopric of Toulouse. De Marca took an active part in the assemblies of the French clergy, in 1653 and 1654, to promote the reception and execution of the bull of Innocent X., against the doctrines of the Bishop of Ypres; he drew up the first copy of a formulary, in which all the five propositions were condemned in the sense they were used by the author; and in 1657, he published in the name of the clergy, "A Full Account of all that had passed in the Assemblies on that Subject."

De Marca, who had had two bishoprics given to him, without residing upon either, seemed disposed, in 1658, to retire to his diocese, but the king fixed him at the court by making him a minister of state. In 1661, Cardinal de Retz, having resigned the Archbishopric of Paris, De Marca was nominated to it, but he did not live to take possession of the see. Indefatigable in his labours, De Marca, during his last illness, dictated a "Treatise on the Infallibility of the Pope," probably with a view of obtaining the purple. He died in 1662.

He possessed a fine understanding, and profound erudition, and was a great politician, but an indifferent divine. He never allowed his principles to interfere with his interests, and his sincerity could never be trusted.

His most important work is *De Concordia*, the best edition of which was published after his death, in 1709; the others are:—1. *Marca Hispanica*; 2. *History of Bearn*; 3. *De Primatu Lugdunensis et aliis Primatibus*; 4. *Opuscula*; 5. *Theological Treatises*, published after his death; 6. *An Account of what passed in the Assemblies of the Bishops, in 1653, on the Subject of the Five Propositions.*—*Tabarand.*

MARCION.

MARCION, a heretic of the second century, was born at Sinope, where his father was bishop. The common account of Marcion, taken from Epiphanius, is to this purpose; that "he was born at Sinope, in Pontus, where his father was bishop. For some while," as he says, "Marcion lived a retired life, in strict continence. But having admitted an affection for a young woman, and having been guilty of uncleanness with her, he was excommunicated by his father; who would never after receive him, though Marcion earnestly entreated him, and made professions of sincere repentance. Being uneasy under the reproaches which he met with in his own country, he went abroad, and arrived at Rome soon after the death of Hyginus. Here he attempted to be received to communion, and moreover aimed to be made bishop. But, being disappointed in both those attempts, the presbyters of that Church rejecting him, he was exasperated. Whereupon he joined himself to Cerdon, who, a little before, had begun to spread his peculiar opinions in the city of Rome."

The following statement of Marcion's doctrines which ought to be understood by every student of ecclesiastical history, is taken from Dollinger, who remarks, that Marcion excluded from his system the Gnostic emanations and the doctrine of the *Æones*. Neither did he admit the dualism (*see Manes*;) but, in its place, he imagined three eternal, independent beings;—the good God, whose essence is mercy and love; the Demiurgos, the Creator of the world, who knows not love, but only justice, who is not perfectly good or holy, nor totally evil; and matter, which being in itself evil, is the source of all evil, and of which Satan was the producing cause. Only the first is truly God; the Demiurgos is improperly called by that

name. He formed the world, and a part of matter, (which Satan wrested from him); not according to ideas which he had received from the great God, but according to his own views and his own will; when completed, his work was too weak to withstand the opposition of matter, or of the evil contained in the world. As he is not himself essentially good, so were none of his productions free from evil: the whole world has nothing in connexion with the good God. In the human body, which he called into existence, and which was moreover formed from the vicious Hyle, there lay implanted, evil, sensual inclinations. The soul, which the Demiurgos breathed into it, bore the germ of evil within it, and was too feeble to conquer the passions of the body; and it was not before the good God had descended upon earth, that the possibility of acquiring virtue was imparted to men.

Before the time of Christ, the true God was unknown to mankind. The Demiurgos was adored by all. He imposed upon the first man a severe command, which Satan incited him to transgress. Man, who, if he had had anything divine in his nature, would have victoriously resisted the temptation, fell before his enemy; and in the physical and moral evils which rushed in upon him and his descendants, experienced the resentment of his cruel master. Matter and the wicked spirit exercised dominion over him, and hence arose idolatry and vice in all its forms. Only a few—the patriarchs—continued true to the Demiurgos, and were rewarded in the enjoyment of many temporal blessings. One nation was selected by him, to which he revealed himself, but which he burdened with the oppressive law of Moses: he recompensed those who observed this law, by conferring upon them, after death, a limited felicity in Scheol, in the bosom of Abraham. All other nations groaned beneath his indignation. He promised to his favoured people a Messias, who should collect their

scattered tribes, who should establish a Jewish kingdom extending over the whole world, and should subject all things to the Demiurgos. The good God then resolved to manifest Himself to men, under the name of the Redeemer that had been promised to the Jews. This belief was necessary, that He, the unknown God, might be made known to mankind. He descended from the highest heaven, and in the fifteenth year of Tiberius appeared in a phantasm form of man, in the Synagogue of Capharnaum. He came as the herald of another God, the liberator of man from the tyranny of the Demiurgos, and as the opposer of his law. The miracles which He performed, bore witness to Him; but not the prophecies of the Old Testament, which were spoken, not of Him, but of the Messias of the Demiurgos. All His doctrines and commandments were formed in opposition to those which the Demiurgos had delivered to the Jews. This God of the Jews and the last of His prophets, the Baptist, trembled when they beheld the works of Christ; he resolved to banish this intruder from the world, and effected his design by urging the Jews to crucify Him. Christ could not, indeed, really suffer and die in a body which was not real; but His apparent sufferings and death were the seal of His redemption. He then descended into hades, or hell, not to bear happiness to those who had died under the Mosaic law, for they had been voluntarily subjected to the severe justice of the Demiurgos, but to announce salvation to the departed Gentiles, and to transport them to his heaven.

As the power of the Demiurgos was not overthrown by Christ, so neither had his promised Messias yet come to reassemble the Jews, and to form them into a mighty empire. But all those, who by faith entered into a communion with the Redeemer, and by this communion have received a new Divine principle of life (the *πνευμα*) have been redeemed for ever from the thral-

dom of the Demiurgos. Their bodies, inasmuch as they are sprung from matter, shall be destroyed; and their souls, thus freed, shall, by partaking of the holiness of the heavenly Father, be endowed with pure, ethereal bodies, like to the angels. To bestow blessings, redemption and beatitude, belongs to the nature only of the true God: He never chastizes; the unbelieving and the wicked chastize themselves, by withdrawing themselves from their society with Him, and thereby falling under the indignant justice of the Jewish deity.

The system of Marcion introduced severe moral laws. He dissuaded his followers from matrimony, and commanded that baptism should be conferred only on those who passed their lives in celibacy, or upon those who, having contracted marriage, lived in continency. The majority of the Marcionites remained, therefore, in the class of catechumens. The use of flesh meat was forbidden, but the eating of fish commanded. The Marcionites rejected with horror that doctrine of other Gnostic sects, that it was lawful to deny Christ, and many of them suffered martyrdom for their faith in Him.

The basis of Marcion's doctrine was the imaginary contradiction between the law and the gospel. The Ebionites and the Nazarites stand at one extreme point, attempting to Judaize Christianity; and in the other we find Marcion, with his desire to reject without restriction all that was contained in the religion of the Jews, and in the Old Testament: in the midst stands the Church, which unites in her doctrines all that is true and pure from all that is false in the two conflicting systems. She must, therefore, have necessarily expected to be attacked by both parties, the forces of which were, however, mutually neutralized by their meeting from opposite points. Thus Marcion objected to the Church, that it had fallen back into Judaism: the apostles were not excepted from this accusation, for, according

to his ideas, only St. Paul had preserved the genuine doctrines of Christ: the others had corrupted them by their Jewish prejudices; and for this reason, St. Paul was called by Christ Himself to regenerate the gospel from Jewish defilements. He treated the books of the Old Testament with an unrestrained freedom; he rejected all which he could not accommodate to his own ideas, he formed for himself a canon of the New Testament, which contained only *his* Gospel of St. Luke, and ten Epistles of St. Paul. He mutilated the Gospel of St. Luke, and altered those parts which differed from his doctrines. He cut away the first chapter, and commenced his book with these words:—"In the fifteenth year of the reign of Tiberius, God appeared in Capharnaum, a city of Galilee, and taught on the Sabbath-day." He was not less daring with the Epistles of St. Paul, of which he received the following ten: the Epistle to the Galatians, the two to the Corinthians, the Epistle to the Romans, and two to the Thessalonians, those to the Laodiceans, (Ephesians,) to the Colossians, to the Philippians, and to Philemon. He maintained that even these had been corrupted, and he therefore subjected them to the same arbitrary criticism with which he had disfigured the Gospel of St. Luke.

As a support to his system, Marcion composed his book *Of Antitheses*, which was intended principally for the use of those whom he wished to initiate in his doctrines. Its object was to demonstrate the contradictions between the Gospel and Judaism, the entire difference between the God of the Old and the God of the New Testament, between the Christ of the good God, and the Messiah of the Creator of the world. The chief subjects which were there treated, appear to have been the following:—The Author of this world, is the author also of evil, which was proved from the words (xlv. 7) of the Prophet Isaiah; the infinitely good God could not command this evil, but only permit it. This

Creator is neither all-wise nor all-powerful; for if so, He would not have suffered man, formed of His own substance, to have fallen into sin. He had shown himself passionate, revengeful, and mutable, when He sometimes repented of His actions; on the contrary, the God that was revealed by Christ, is a God of the purest love, Who knows neither anger nor revenge: and being the most perfect essence, can never repent. In the same manner, the Christ of the Old Testament is different from the Saviour proclaimed in the New,—different in name as in work. The latter selected, not Levites, nor descendants of Aaron, but poor fishermen and publicans, to be his disciples: he announced a new and heavenly kingdom, whereas the Messias of the Demiurgos endeavoured only to restore and renew the ancient kingdom of the Jews: he exerted a degree of power far superior to the might of the Demiurgos. Finally, the precepts of the old law contradict in many things the Commandments of the Gospel: the harsh right of revenge, permitted in the Old Testament, is opposed to the Christian precept of universal charity, and of the patient endurance of injuries and wrongs. The heavy weight of the ceremonial law contrasts with the freedom of the gospel, as does the permission of divorce granted to the Jews with the indissolubility of marriage re-established by Christ.

The sect of the Marcionites was in numbers one of the most extensive of the parties that had separated themselves from the Church; and as late as the fifth century, Theodoret relates that in his diocese he brought many of them back again to the true faith. In their treatment of the Scriptures, the disciples imitated the reckless freedom of their master. They refused to admit parts which he had preserved; they borrowed, at their pleasure, passages from the other gospels, especially from that of St. John, which, when so altered as to suit their ideas, they added to their own fictitious gospel: thus,

they make Christ (Matthew, v. 17) say the contrary to that which we read in the Gospel. "I am come," He says, according to them, "not to fulfil the law, but to destroy it." Some of the Marcionites altered particular points in the system of their founder. Marcus took from the purely Gnostic doctrines, and in particular from those of Saturninus, the ideas, that the good God had co-operated in the creation of man, had imparted to him the spirit (*πνευμα*), which was lost by the fall into sin, and was restored by the redemption; that it was not immortal, for all those who had not participated in the redemption, and had consequently not recovered their spiritual principle, should be annihilated in death. The most famed amongst the Marcionites, was Apelles of Alexandria, who under the influence of the there established ideas of the Gnosis, introduced many important changes into the system of his master; so that his doctrines, as they are recorded by Tertullian, coincide more with those of Valentinian, than of Marcion.

It is said that Marcion, before his death, wished to renounce all his errors. The date of his death is not known.—*Epiphanius. Dollinger.*

MARCK, JOHN DE.

JOHN DE MARCK, Lat. *Marekius*, was born at Sneek, in Friesland, in 1655, and became professor of divinity at Franeker, and professor of divinity and ecclesiastical history at Groningen, whence in 1689, he was removed to the same office at Leyden. He published, *De Augmento Scientiæ Theologicæ; Disputationes duodecim de Sibyllinis Carminibus*; these were written in opposition to the sentiments of Crasset; *Compendium Theologiæ; Exercitationes Biblicæ; Exercitationes Miscellanæ*; these refer to various disputed passages in the Scriptures, concerning which he combats the opinions of the Roman

Catholics, Socinians, &c. A selection from his works was published at Groningen in 1748, 2 vols., 4to. He died in 1731.—*Gen. Dict.*

MARETS, DANIEL DES.

DANIEL DES MARETS, the son of the succeeding, was born at Maestricht, in 1635; and was his father's colleague in the French Church at Groningen, from whence he removed to the Walloon Church at Middleburg. In 1662, he was called to the French Church at the Hague, where he became a favourite with the Prince of Orange, so that when his health failed him, that prince gave him apartments at his country house, where he resided for many years, and made himself useful to William when he became king of England. There his brothers were concerned in the editing of a beautiful Bible, printed by Elzevir on large paper, in folio, in 1699. The notes bear marks of having been written by the father.—*Bayle. Dict. Crit.*

MARETS, SAMUEL DES.

SAMUEL DES MARETS, in Latin, *Maresius*, was born at Oisemond, in Picardy, in 1599. He was sent to Paris in 1612, where he made considerable progress in polite literature and philosophy—from thence to Saumur, where he studied divinity under Gomarus, and Hebrew under Ludovicus Capellus; he finished his course of divinity at Geneva. He applied for admission to the ministry at the Synod of Charenton in 1620, and was placed in the Church at Laon. From thence he went to Falaire in 1624; and was soon after sent for to Sedan, where he succeeded Capel. He was admitted to the degree of doctor of divinity at the University of Leyden in 1625;

and afterwards visited Holland and England ; he soon returned to Sedan, where he was made professor of theology. He attended the Duke de Bouillon into Holland, as chaplain to his army ; and having engaged in the service of the states general, he was made minister of the Church at Maestricht. In 1636, he was chosen pastor of Bois le Duc ; the next year he was made professor of theology in that town ; in 1642, he accepted a professorship in the University of Groningen, where he remained during the rest of his life, devoting himself with such zeal to its service, that it became the most flourishing of all the universities in the low countries. He had accepted the same post at Leyden, in 1663, but died at Groningen in the same year.

He left a great number of controversial treatises against the Roman Catholics, the Remonstrants, and the Socinians, a list of which is given at the end of his “*Collegium Theologium sive Systema breve universæ Theologiæ*” in 4to. He was engaged in controversy with Grotius, Comenius, Labadie, and Serrarius. — *Bayle. Dict. Crit.*

MARLORAT, AUGUSTINE.

AUGUSTINE MARLORAT was born in the Dukedom of Lorraine, in 1506 ; he was educated in a Monastery of the Augustine Friars,—whose licentious morals seem to have disgusted him with Romanism. Leaving the Monastery he went to Lausanne, to pursue his studies, where he made open profession of Protestantism, and was admitted into orders ; he was very popular as a preacher at Bourges, Poitiers, and Angers, and was afterwards pastor at Vevay, on the Lake of Geneva, and afterwards at Rouen, where he contributed to the spread of the principles of the Reformation. In 1561, he was present at the Conference at Poissy, between Beza and

the Cardinal of Lorraine, and distinguished himself by his ability and zeal. In 1562, the civil wars having broken out, Rouen was besieged and taken; and Montmorency, constable of France, put Marlorat in Prison, as a seducer of the people; no proofs were brought of the justice of this accusation, but he was condemned to be hanged, and his head afterwards placed on a pole on the bridge of the city; this sentence was executed October 30, 1562.

His works are chiefly Commentaries on Scripture:—Genesis, cum Catholica expositione; Liber Psalmorum, et Cantica, &c.; Jesaiah Prophetia Novum Testamentum, 2 vols. fol.; and a Book of Common Places.—*Dict. Biog.*

MARSH, NARCISSUS.

NARCISSUS MARSH, this munificent prelate, is chiefly remembered now by his friendship with South. The reader of South is familiar with the name as one to whom South dedicated some of his sermons. He was born at Hannington, near Highworth, in Wiltshire, in 1638, and educated at Magdalen College, Oxford, where he took the degree of B.A. in 1657, and in the following year he was elected fellow of Exeter College. He took his degree of D.D. in 1671. He had been previously made chaplain to Dr. Seth Ward, Bishop of Exeter, and afterwards to chancellor Hyde, Earl of Clarendon. He was also appointed one of the additional proctors for the government of the University of Oxford, during Charles II.'s residence there in 1665. In 1673, the king nominated him to the Trinity College provostship of Dublin, where he discharged the duties of his high trust with such fidelity and regularity, that his conduct has been held up as a complete pattern to all his successors. In 1683 he was promoted to the Bishopric of Leighlin and

Ferns, whence in 1690 he was translated to the Archbishopric of Cashel, thence to that of Dublin in 1694 ; and in 1703 he was raised to the archiepiscopal see of Armagh. While he filled the see of Dublin he built a noble library, which he enlarged after he became primate, and furnished with a choice collection of books, consisting of the library of Dr. Stillingfleet, Bishop of Worcester, purchased by him and added to his own ; and, to render it the more useful to the public, he made a handsome provision for a librarian and sub-librarian, to attend it during certain prescribed hours. He also endowed an hospital at Drogheda for the reception of twelve widows of decayed clergymen, to each of whom he assigned an apartment, and £20 a-year. He likewise repaired many dilapidated Churches in the diocese of Armagh, and bought in several impropriations, which he restored to his see. Nor did he confine his generous benefactions to Ireland only, but extended his bounty to the Society for the Propagation of the Gospel, and to other religious and charitable institutions. He also presented a number of Oriental MSS. chiefly purchased out of Golius's collection to the Bodleian library at Oxford.

He died in 1713. He published, *Manuductio ad Logicam*, written by Philip de Triou, with the addition of the Greek text of Aristotle ; some tables and schemes, and Gassendi's treatise, *De Demonstratione*, with notes, 1678, 8vo.—*Biog. Brit. Ware*.

MARSHALL, NATHANIEL.

OF the circumstances of Dr. Marshall's Life, says the Editor of the Penitential Discipline, in the Anglo-Catholic Library, but little is known. It appears from the register of Emmanuel College, Cambridge, that "Nathaniel Marshall, of the county of Middlesex, was entered a pensioner of that house, July 8th, 1696 ;

that he was admitted to the degree of LL.B. in 1702, and to that of D.D. in 1717, by royal mandate;" but no other mention is to be found of him in that college. The various preferments which he held appear in the title pages of his several works.

In 1712, he preached before the sons of the clergy. In January, 1715, he was lecturer at Aldermanbury, and curate of Kentish Town; when at the recommendation of the Princess of Wales, who was pleased with his preaching, he was appointed to be one of the king's chaplains, "whose favourable regard," as his widow says, in her preface to his sermons published after his death, and dedicated to the queen, "he had the honour to enjoy." In 1717, he brought out his "Translation of St. Cyprian; his Defence of the Constitution in Church and State; and his Earnest Exhortations; at which time he was rector of the united parishes of St. Vedast's, Foster-Lane, and St. Michael-le-Querne. In 1721, he published A Sermon preached on January 30th. He appears afterwards to have had the lectureship of St. Lawrence, Jewry, and St. Martin's, Ironmonger-Lane, and died, February 6th, 1730-1, Canon of Windsor.

He was buried at St. Pancras, leaving eight children, the eldest of whom was, at the time of his death, Rector of St. John the Evangelist.—*Preface to Penitential Discipline, in Anglo Catholic Library.*

MARSHALL, THOMAS.

THOMAS MARSHALL was born at Barkley, in Leicestershire, 1671, and was educated at Lincoln College, of which society he became a fellow. He was a great admirer of Archbishop Usher. When the civil wars commenced, Marshall was loyal to his king, and bore arms in the royal cause at his own expense. When the Parliamentary Inquisitors came to Oxford to expel all who

were loyal to the king and true to the gospel, he went to the continent, and became preacher to the company of English merchants at Rotterdam and Dort. From this time he appears to have continued abroad several years; during which he was created bachelor of divinity in 1661; chosen fellow of his college without his solicitation or knowledge, in 1668: and made doctor of divinity at Oxford in the following year, while he was still at Dort. These honours recalled him to his native country, and to Oxford, where he was elected rector of his college, in the year 1672. Afterwards he was appointed chaplain in ordinary to his majesty; and in 1680, presented to the rectory of Bladon, near Woodstock, in Oxfordshire. His last preferment was to the Deanery of Gloucester, in 1681.

Marshall died at Lincoln College, in 1685, about the age of sixty-four, and is entitled to honourable remembrance among the benefactors to the university of Oxford; since, with the exception of some, otherwise disposed of, he bequeathed to the public library all such of his books and MSS. as did not before form a part of it, and the remaining part to Lincoln College Library; in which college, likewise, he founded three scholarships, supported by rent-charges on different estates.

He was the author of "*Observationes in Evangeliorum Versiones per antiquas duas, Gothica scilicet et Anglo-Saxonica,*" &c. 1665, 4to; "*The Catechism set forth in the Book of Common Prayer briefly explained by short Notes grounded upon Holy Scriptures,*" 1679, 8vo; which Notes were drawn up at the request of Bishop Fell, and in subsequent editions were accompanied with "*An Essay of Questions and Answers, framed out of the same Notes for the Exercise of Youth,*" &c. by the same author; "*An Epistle for the English Reader, prefixed to Dr. Hyde's Translation into the Malayan Language of the Four Gospels of our Lord Jesus*

Christ, and the Acts of the Holy Apostles," 1677, 4to; and he bestowed great labour in completing "The Life of Archbishop Usher," published by Dr. Richard Parr, 1696, fol.—*Wood's Athen. Oxon. and Fasti*, vol. ii. *Gen. Dict.*

MARSHALL, WALTER.

WALTER MARSHALL was educated at Winchester and at New College, and of both colleges he afterwards became a fellow. He joined the rebels in the time of Charles I., and in 1662 resigned his living, rather than conform to the restored Church; he then officiated as a dissenting minister at Gosport. He died in 1690. He wrote the Gospel Mystery of Sanctification, which has been reprinted by Harvey, the author of the Meditations.

MARTENE, EDMUND.

EDMUND MARTENE, a learned Benedictine monk of the congregation of St. Maur, was born at St. Jean de Lône, in the diocese of Langres, in 1654. At the age of eighteen, he took the vows in the Abbey of St. Remi, at Rheims, when he was sent to that of St. Germain des Prés, where he was placed under the instruction of D'Archery. His principal works are:—Commentary on the Rules of St. Benedict; *De Antiquis Monachorum Ritibus*; A Treatise on Ecclesiastical Rites and the Sacraments; *Thesaurus Anecdotorum novus*; *Voyage Littéraire de deux Bénédictins*, (Martene et Durand;) *Veterum Scriptorum et Monumentorum Ecclesiasticorum et Dogmaticorum*, 9 vols., fol. He died in 1739.—*Biog. Universelle*.

MARTIANAY, JOHN.

JOHN MARTIANAY, a learned French Benedictine of the congregation of St. Maur, was born in 1647, at St. Sever-Cap, in the diocese of Aire, in Gascony. He devoted himself to the study of the oriental languages and of the Holy Scriptures; on which he afterwards read lectures in different monasteries belonging to his order.

Whilst he was at Bourdeaux, he published, "A Defence of the Hebrew Text and of the Chronology of the Vulgate" against Pezron, who adopted the chronology of the Septuagint, which attracted the attention of his superiors. He was sent to the Abbey of St. Germain des Pres, and employed to publish a new edition of the works of St. Jerome. It came out in 5 vols. fol., 1693-1706. In his notes he had censured some of his contemporaries, and they in return attacked him; the contest was carried on with great bitterness of spirit; nevertheless this edition is considered the best of the works of that father. Besides these two works already mentioned, he wrote:—1. The Life of St. Jerome; 2. Historical Treatises on the Truth of the Inspiration of the Holy Bible; 3. An Analytical Harmony, illustrative of many difficult passages in the Old Testament; 4. Essays on Translation; or, Remarks on the French Versions of the New Testament; 5. The New Testament translated in French from the Vulgate, with Notes taken entirely from the Scriptures; 6. Historical Explanations of the 67th Psalm; and 7th, the 1st vol. of A Commentary on the whole of the Bible; in which it was his intention to make it its own interpreter. He died in 1717, aged seventy years.—*Labouderie. Weiss.*

MARTIN.

MARTIN, Bishop of Tours, was born at Sabaria, in Pan-

nonia, in the year 316. He was educated at Pavia. Though his family were heathens, he very early embraced the Christian faith ; and was admitted as a catechumen when only ten years old. At fifteen, being the son of a military tribune, he was obliged, owing to an Edict of the Emperor Constantius, to enter the army ; as a soldier he was exemplary for his piety and great charity, reserving from his pay only what was barely necessary, and giving the rest to the poor. At eighteen, he was baptized at his own earnest request ; and after remaining two years longer in the army, he obtained his dismissal and retreated to St. Hilary, Bishop of Poitiers. This holy prelate wished to ordain him a deacon and to keep him in his diocese ; but Martin, wishing first to go and see his parents, when he had the comfort of converting his mother to christianity, on his way back to Hilary found that he had been banished ; he therefore remained in the neighbourhood of Milan and Genoa leading the life of a recluse till the year 360, when on the return of Hilary from his exile, Martin rejoined him at Poitiers ; and Hilary having given him a small estate about two miles from the town, he founded there the first monastery in Gaul. The Bishopric of Tours becoming vacant, the inhabitants resolved on making Martin their bishop ; and, in spite of his resistance, he was installed amidst the acclamations of the clergy and people.

He continued to live as an ascetic in the neighbourhood of his church, till finding himself too much intruded upon by visitors, he crossed the Loire, and in a nook in its banks formed a cell where he lived ; this was the foundation of the Abbey of Marmontier, one of the most noted in Gaul ; it was destroyed in the revolution, and amidst its ruins, the cells of St. Martin and his monks, hollowed out of the rock, are still visible. He gathered round him more than eighty monks ; and many bishops were selected from amongst them, who had been brought up and trained by Martin. His

influence over the minds of heathens as well as Christians was very remarkable. He is considered the Apostle of Gaul; and Sulpicius Severus relates many anecdotes of his power over the people, and of his converting whole villages to the Christian faith.

St. Martin died at an advanced age about the year 400. There is still extant his Confession of Faith with respect to the Holy Trinity. His life has been written by Sulpicius Severus.—*Gleig*.

MARTIN, DAVID.

DAVID MARTIN, a French Calvinist preacher, was born at Revel, in Languedoc, in 1639. On the revocation of the Edict of Nantes he went to Utrecht, where he died in 1721. His works are:—1. A History of the Old and New Testament, 2 vols. fol.; 2. Treatise on Natural Religion; 3. Two Dissertations, one on the Authenticity of 1 John, v. 7; the other in Vindication of the Passage of Josephus, respecting our Saviour; 4. A Commentary on the Bible, 2 vols. fol.; 5. A Treatise on Natural Religion, 2 vols. 8vo.—*Chaufepie*.

MARTIN, JAMES.

JAMES MARTIN, a Benedictine of the congregation of St. Maur, was born at Tanjaux, in Languedoc, in 1694, and died at Paris in 1751. His works are:—A Treatise on the Religion of the ancient Gauls, in which he attempts to prove that the religion of the Gauls was derived from that of the patriarchs; and that, consequently, an illustration of their religious ceremonies must tend to throw light on many dark passages in the Scriptures. He also published:—An Explication of several difficult Texts of Scripture, 1730; An Explanation of various

Monuments, illustrative of the religion of the earliest Nations, with an Examination of the last Edition of the Works of St. Jerome, and a Treatise on judicial Astrology; Literary Hints relative to a Project for an alphabetical Library; and a French version of The Confessions of St. Augustine, accompanied with judicious notes. After his death his nephew, D. de Brezilac, published from his MSS. A History of the Gauls, and their Conquests, from the Origin to the Foundation of the French Monarchy, 1754, in 2 vols. 4to, continued by the editor. —*Dict. Hist.*

MARTIN, THOMAS.

THOMAS MARTIN, one of the agents of the Marian persecution, was born at Cerne, in Dorsetshire, and educated at Winchester School, and at New College, Oxford. He applied himself chiefly to the canon and civil law, which he likewise studied at Bourges, and was admitted doctor. In 1555, being incorporated L.L.D. at Oxford, he was made chancellor of the diocese of Winchester, on the recommendation of Bishop Gardiner, who found him a ready assistant in the persecution of the Protestants in Mary's reign. Among other instances, he was joined in commission with Story in the trial of Archbishop Cranmer at Oxford; and his proceedings on that occasion may be seen in Strype's "Cranmer" and "Parker." He was harsh, unfeeling, and cruel. In Elizabeth's reign, he was allowed quietly to retire with his family to Ilfield, in Sussex, where he continued in privacy until his death, in 1584. He wrote in Latin, The Life of William of Wykeham, the founder of New College, the MS. of which is in the library of that college. It was first published in 1597, 4to, and reprinted, without any correction or improvement, by Dr. Nicholas, warden of Winchester, in 1690. Martin's work is surpassed by Dr. Lowth's

excellent Life of Wykeham. Martin gave several valuable books to New College Library. His chief work was against the marriage of priests, which made a great noise at the time of its publication : it is described by Strype as “ a book writ with a brow of brass, so did it abound with confident untruths and falsehoods. And, to the further accumulation of the heavy state of the ministers deprived, were added in this book most slanderous accusations, and untrue matters surmised against them to the queen and realm. The author greatly pretended antiquity and authority all along for his doctrine : whereas indeed it was nothing but counterfeited imitation of authority, and belying antiquity.”—*Wood. Strype.*

MARTYR, PETER.

PETER MARTYR was born at Florence, in 1500. His family name was Vermilio. When he had reached his sixteenth year he became a canon regular of the order of St. Augustine, in the Monastery of Fiesole, near Florence, where he pursued his studies until in 1519 he was sent to Padua, where he was distinguished as a good Greek scholar. In 1526, he was celebrated as a preacher in various parts of Italy. And to qualify himself for this office he left the schoolmen, and betook himself to the study of Scripture, to understand which the better he became a student of Hebrew. His reputation at length promoted him to the post of Abbot of Spoleto ; in which he was distinguished for his successful activity in rectifying the disorders and abuses which had crept into the monastic societies within his charge. Three years afterwards he was appointed principal of the College of St. Peter ad Aram at Naples, an important and lucrative situation.

He still continued his biblical studies, and they convinced him more and more of the errors of the

schoolmen, and the danger of those medieval corruptions which rendered a reformation necessary. He met at Naples with men like-minded, and especially with a Spanish lawyer, John Valdós.

He delivered his sentiments very freely not only in private but in public. Coming, for example, in the course of instruction he was giving, to 1 Cor. iii. 13, he boldly affirmed that this passage does not refer to purgatory, "because," he said, "the fire here spoken of is such a fire as both good and bad must pass through; and the fire shall try every man's work of what sort it is." Upon which Fuller remarks, that "this seeming to shake a main pillar of purgatory, the pope's fire, the furnace whereof, like the philosopher's stone, melteth his leaden bulls into pure gold, some of the under-chemists, like Demetrius and the craftsmen, began to bestir themselves and caused him to be silenced."

But he evidently did not lose, as yet, the favour of his order, of which, after he had resided three years in Naples, he was appointed visitor-general. On his appointment, however, to the Priory of St. Fridians, at Lucca, suspicion was excited. He exerted himself in his new sphere of duty very laudably in encouraging the learned, and in procuring the services of men eminent for their abilities to instruct the junior members of the establishment. He himself read lectures in St. Paul's Epistles in the Greek, and he expounded the Psalms, while he was constant in the labours of the pulpit. He surrounded himself with a party of whom the most distinguished were Tremellius and Zanchius.

At length he was summoned to give an account of himself and his opinions before a general meeting of his order at Genoa, when he retired privately to Pisa, where he declared himself openly: he celebrated the Communion in both kinds; he wrote letters to Cardinal Pole and to the society at Lucca, and explained to them that his present conduct was occasioned by the change

which had taken place in his views. From Pisa he went to Florence, where he met Bernard Ochinus, and sacrificing all the high preferment he possessed in Italy, bade farewell to his native country; and passing over to Switzerland declared himself a Protestant. At Zurich, where he arrived in 1542, he was received with the respect and pleasure which so distinguished a convert was sure to meet with from those to whose party he attached himself. Bullinger and the other ministers of Zurich, extended to him the right hand of fellowship. From Zurich he proceeded to Basle, and from thence to Strasburg, where he filled the theological chair, and acted for five years as the colleague of Bucer in the ministerial office.

In 1546, Peter Martyr did as several others had done before him; unmindful of the vows which were upon him, he determined to marry, and, like Luther, selected a nun for his wife. We are deeply indebted to the reformers for vindicating the Church from the scandal, and society from the disgrace which resulted from the constrained celibacy of the clergy, and for asserting that marriage is honourable in all. But they damaged their cause when, having taken the vow of celibacy, they assumed a right of dispensation, and gave to their enemies an opportunity for saying that they left the Church of Rome from dislike to its great strictness. Greater strictness in fact there was not, as concubinage was tolerated, though marriage was disallowed; and it may be that men of mature age like Peter Martyr, married chiefly to shew by their example, a determination to uphold their principles, But whatever was his motive, Peter Martyr married, and married a nun.

In 1547, he received and accepted an invitation to England. The invitation was sent in the name of King Edward VI., acting under the advice of Seymour the protector; and in 1549, he was most unjustifiably forced into the chair of the professor of divinity at Oxford, by a tyrannical ministry, regardless of the wishes and

feelings of the university. Englishmen are naturally averse to foreigners, and especially to foreigners, who, ignorant of our institutions, presume to interfere with them. He met with such a reception at the university, that he thought it expedient to retire to London. But in 1550, the ministry determined to carry out their despotic principles, gave him a Canonry of Christ Church, of which he took possession, not, however, without receiving some hints from both the *town* and the *gown*, that the elevation of a foreigner, and of one whose principles were little known, and less understood, was the reverse of agreeable.

Dr. Cranmer deferred too much to the opinion of Peter Martyr and other foreigners, and they were too ready to give their opinion, though ignorant of English feelings and wishes. It is said that some alterations in the Prayer Book were made at Peter Martyr's suggestions, and that many of these alterations were very far from being improvements.

On the accession of Mary, he received his passport, left England, and returned to Strasburg, where he was replaced in the divinity chair. But as he differed from the Confession of Augsburg on the subject of the Eucharist, he readily accepted the same office at Zurich, when, in 1556, it was offered to him. In his journey from Strasburg to Zurich, he was accompanied by Jewel. He laboured at Zurich for seven years with a high reputation, and although on the accession of Elizabeth, the offer was made to him, of resuming his duties at Oxford, he declined it.

In 1561, he received letters from the Queen of France, the King of Navarre, the Prince of Condé and other peers of that kingdom, as well as from Beza, and the rest of the French Protestant ministers, requesting him to attend and assist at the famous conference at Poissy, where he was distinguished by his skill in disputation, by the temper and prudence with which he conducted

himself, and by the liberality and force with which he pleaded for the sufficiency of the Scriptures as a test of truth as well as rule of life. He died at Zurich, on the 12th of November, 1562.

He was the author of:—*Expositio Symboli Apostolici*; *De Cœnâ Domini Quæstiones*; *Commentarius in Priorum Pauli Epistolam ad Corinthos*; *Comment. in Epist. Pauli ad Romanos*; *Defensio Doctrinæ veteris et Apostolicæ de Sacrosancto Eucharistiæ Sacramento, adversus Stephani Gardineri Librum*; *Defensio contra Richardi Smythæi Angli Lib. II. de Cœlibatu Sacerdotum et Votis Monasticis*; *Comment. in Lib. Judicum*; *Dialogus contra Brentii Librum de personali Unione Naturarum duarum in Christo*. He left behind him in an unfinished, state:—*Commentaries on Genesis, Exodus, Leviticus, the Books of Samuel and Kings, the Lamentations of Jeremiah, and some of the minor prophets, which were published after his death*; as was also a work entitled, *Petri Martyris Vermillii, &c. Loci Communes, in folio*, consisting of selections from his works, digested into an uniform treatise, and systematically arranged, after a similar manner with Calvin's Institutes. His wife died at Oxford during his residence there. On Mary's accession, such was the virulence of the Papists, that her bones were dug up and buried in a dunghill by order of Cardinal Pole, till the happier days of Elizabeth restored them to consecrated ground in the cathedral. Martyr, on his return to Zurich, took a second wife, by whom he had three children, the youngest of whom alone survived him.—*Melchior Adam. Fuller. Wood. Strype. Du Pin.*

MASON, FRANCIS.

FRANCIS MASON was born in 1566, in the county of Durham, and was educated at Merton College, Oxford, where after taking his bachelor's degree, he was chosen

probationer fellow in 1586. On taking orders, he was presented to the Rectory of Orford, in Suffolk, and was made chaplain to James I., who called him "a wise builder (Mason) in God's house."

In 1619, he was installed Archdeacon of Norfolk. He published:—The Authority of the Church in making Canons and Constitutions concerning Things indifferent, a Sermon; Vindication of the Church of England concerning the Consecration and Ordination of Priests and Deacons, in five books, 1613, fol. This work contains a complete refutation of the Popish fable of the Nag's Head Consecration. He also published Two Sermons, preached at Court. He died in 1621.—*Wood. Strype.*

MASON, JOHN.

JOHN MASON, a dissenting minister, was born at Dunmow, in Essex, in 1706. In 1730, he was a dissenting preacher at Dorking, in Surrey, from whence he removed to Cheshunt, where he died in 1763. His works are:—1. A plain and modest Plea for Christianity, 8vo. This procured him the degree of M.A., from Edinburgh. 2. A valuable Treatise on Self-Knowledge, 12mo. 3. The Lord's Day Evening Entertainment, a set of sermons for families, 2 vols. 4. Fifteen Discourses, 8vo. 5. Christian Morals, 2 vols. 8vo. 6. The Student and Pastor, 12mo. 7. Essay on the Power of Numbers, and the Principles of Harmony; and another on Elocution —*Gen. Biog. Dict.*

MASSILLON, JOHN BAPTIST.

JOHN BAPTIST MASSILLON, one of the greatest pulpit orators of his time, was born at Hieres, in Provence, in 1663. He entered the college of his native town

when very young. His favourite amusement there was to assemble his companions and declaim to them those parts of the sermon, which appeared to him the most striking; which he did in a most spirited and animated manner. His talent having been perceived by his inferiors, it was decided that he should be educated for the priesthood. Having studied polite literature and theology at Pezenas, Montbrison, and Vienne, he was sent to Paris to direct the seminary of St. Magloire; where he composed his first "Conferences Ecclesiastiques" for the use of the students. Though in a different style from his sermons, and very simple, they are full of strength and energy. When describing the injury done to religion by the ill-conduct or ignorance of the priesthood;—and when asked after he had been some little time at Paris, what he thought of the preachers of the day, he answered, "they possess great genius and ability,—but when I preach I shall not preach as they do." He was too great an admirer of Bourdaloue to include him in this remark, though he did not in all things imitate him,—but followed the leadings of his own genius, and formed a manner for himself. He saw that in the style of preaching then in vogue, besides a subtle mysticism and extravagant metaphor which was indulged in,—too much of dry morality,—too much of merely looking to outward decorum, to mere forms and manners; he resolved therefore by pathetic addresses to touch and win the heart, and in this style of eloquence he became unequalled. He looked into the inmost recesses of the heart of man to discover the motives, and combat the illusions of self-love, not only by reason, but by painting in glowing language the happiness that springs from true religion. He knew how, whilst painting the passions and vice with a force and truth that destroyed their delusive charm, to contrast with it such a picture of purity and virtue as to render it engaging and interesting even to those whose evil deeds and inclinations were

most keenly rebuked. His manner in the pulpit was in character with his preaching, and contributed much to its influence. On first entering the pulpit, he appeared deeply impressed with the great truths he was about to declare; when he began, his manner was simple and modest, his eyes lowered to the ground, his gesture quiet and unstudied, and the tone of his voice touching and deeply impressive; as he proceeded he became more animated, warming with his subject, and his whole action was so full of expression, that the celebrated actor, Baron, who went to hear him, exclaimed to one of his fellow comedians, "This is a true orator, we are but players." Many were the instances of his earnest appeals being blessed to the conversion of his hearers. Amongst others, La Harpe mentions the instance of a courtier, who, on his way to the opera, being stopped by a crowd of carriages going to the church where Massillon was preaching, went in to see what was going on. Massillon was delivering his sermon on "the Word of God." He took the apostrophe, "Thou art the man" to himself, remained to the end of the sermon and left the church, as he himself said, "an altered and penitent man."

Massillon was appointed in 1699, to preach during Lent, at Paris; his success was so great that it required the humility of one week, accustomed though he was to search into his own heart, not to be injured by it. "The Devil has already said this to me, far more eloquently than you," was his answer to a friend who was congratulating him upon his success. In the autumn of the same year he was made advent preacher at Versailles; it was after this course that Louis XIV. said to him in the presence of his courtiers, "Father, I have heard very great orators and have been pleased with them, but every time I hear you I am displeased with myself." Massillon's influence at court was very great.

After labouring as a preacher for more than twenty

years, the Duke of Orleans, then Regent, nominated Massillon to the Bishopric of Clermont. Before his consecration, he preached a course of Lent Sermons before the young King, Louis XV. They were ten in number, known by the name of "Le petit Careme;" they are his last and best, the most perfect specimen of true pulpit eloquence in the language.

He was consecrated by Cardinal Fleury, in 1717, and soon after retired to his diocese. In 1719, he was admitted a member of the French Academy, and in 1721, he was presented to the Abbey of Savigny, in the diocese of Avranches. In the same year he pronounced the funeral oration of the Duchess Dowager of Orleans, at St. Denis. It was the last time that he quitted his diocese, to the duties of which he devoted himself with his wonted zeal and earnestness, gaining the hearts of all by his urbanity, his benevolence, and his piety. His "Conferences," and "Mandements et Discours Synodaux," are full of unction and display all the judgment, discretion, and zeal which his office required. He spent nearly all his income on his charities, and his pen and his purse were ready to help and assist any who needed his aid.

He was carried off by apoplexy in the year 1748. The only genuine edition of his works is the one published by his nephew, a member of the congregation of the Oratory, to whom he left his manuscripts. It is in 14 vols. 12mo, and contains his sermons, the Petit Careme, Lent and Advent Courses; his Conferences, Mandements, et Discours Synodaux, Paraphrases on several Psalms; Funeral Orations, Panegyrics, &c. The Abbé de la Porte in 1748, published a judicious selection of Passages from his works which has since been added to the different editions of his works.—*Gence.*

MATHER, COTTON.

COTTON MATHER, son of Increase Mather, and like his father, an eminent Dissenting minister, was born at Boston, in New England, in 1663, and was educated in Harvard College. He began to preach in 1680, and in 1684, became Minister of Boston. He published many works ; but he is chiefly notorious for the bloody persecution which, with his co-religionists, he carried on against certain persons whom they regarded as wizards and witches. Neal, in his History of New England, observes that these suspected wizards and witches " were convicted on very slender evidence," and he allows there is *some* unfairness in the report of the trials by Mather ; for, when he had given the depositions of the witnesses against the prisoners at large, he passed over their defence in general terms, and left the reader in the dark, and incapable of judging the merits of the cause. Yet upon such evidence twenty-eight persons received sentence of death, of whom nineteen were executed. They all suffered without the least acknowledgment of their guilt, laying their blood at the door of false witnesses. But neither integrity of manners, nor the strongest protestations of innocence with their dying breath, were sufficient to move compassion, or stop the tide of the people's zeal against those unhappy persons. Nor, says Neal, were these all who were in danger of their lives : there were then a hundred and fifty more in prison, and above two hundred under accusation. The worst part of this affair, however, as far as respects the conduct of Mather, is, that no stop was put to these murders until the pretended sufferers by witchcraft began to accuse some of his relations, and the relations of the governor himself. " It was time then," says Neal, " to make a stand," and it is curious to observe how easily this stand appears to have been

made ; for the very next sessions, out of fifty-six who were accused, three only were found guilty, whom the governor pardoned ; and at length both judge and jury publicly acknowledged their error, and a phrenzy abated which had lasted about fifteen months, and struck all Europe with astonishment. As to Mather, his apology does little credit to his understanding ; for the only thing which appears to have affected him was the *great number* of the persons accused, and the *quality* of some of them. These circumstances, he says, gave just ground to suspect *some mistake* ; but he appears to have retained his former belief in the existence and practice of witchcraft, as we may infer from many parts of his History of New England.

He died in 1727. His works are numerous ; many of them single sermons and pamphlets. Among those of a larger size were :—*Magnalia Christi Americana*, or *An Ecclesiastical History* of New England, from its first planting in 1620 to 1698, fol. ; *The Christian Philosopher* ; *Ratio Disciplinæ Fratrum Nov-Anglorum* ; *Directions to a Candidate for the Ministry* ; *Psalterium Americanum* ; *The Wonders of the Invisible World*, being an Account of the Trials of several Witches, lately executed in New England, and of several remarkable Curiosities therein occurring ; together with, *Observations upon the Nature, the Number, and the Operations of the Devils* ; *A short Narrative of a late Outrage committed by a Knot of Witches in Swedeland*, very much resembling, and so far explaining, that under which New England has laboured ; *Some Counsels directing a due Improvement of the terrible things lately done by the unusual and amazing range of Evil Spirits in New England* ; *A brief Discourse upon those temptations, which are the more ordinary Devices of Satan*. By Cotton Mather. Published by the special command of his excellency the governor of the province of Massachusetts Bay in New England. Printed first at Boston,

in New England, and reprinted at London in 1693, 4to.—*Biog. Brit.*

MATHER, INCREASE.

INCREASE MATHER, was born in New England, in 1635. He studied at Harvard College, and next at Dublin, where he took his master's degree, in 1658. Soon after this he became a minister of Torrington in Devonshire; from whence he removed to Guernsey; but at the Restoration he returned to New England, and was chosen minister of the New Church, at Boston. When James II. published his Declaration for Liberty of Conscience, Mr. Mather came to England with an address of thanks to the king; but before his return the Revolution occurred, and he obtained from William a new charter for the colony of Massachusetts. He died president of Harvard College, in 1723.

He wrote:—The first Principles of New England, respecting the subjects of Baptism and Communion of Churches, 1675, 4to; A brief History of the War with the Indians, in New England, from June 24th, 1676, to August 12th, &c. 1676, 4to; The Divine Right of Infant Baptism, asserted and proved from Scripture and Antiquity, 1680, 4to; Practical Truths, tending to promote Godliness in the power of it, 1682; Diatribe de Signo Filii Homini, et de Secundo Messiae Adventu, 1682, 8vo; De Successu Evangelii apud Indos, in Nova Anglia, Epist. ad Clar. Vir. D. Joh. Leusdenum, 1688, 8vo; An Essay for the Recording of Illustrious Providences, wherein an Account is given of many Remarkable and Memorable Events, which have happened in this last Age, especially in New England, 1684, 8vo; A Discourse concerning Comets, 1683, 8vo; A Discourse concerning Earthquakes; and a variety of Sermons, Dissertations, Practical Pieces, &c.—*Gen. Biog. Dict.*

MATHER, SAMUEL.

SAMUEL MATHER was born in Lancashire, in 1626. He went with his father, Richard Mather, a Puritan clergyman, to New England, where he was educated at Harvard College. In 1650, he returned to his native country, and became chaplain to Henry Cromwell, whom he accompanied to Ireland, where he was made fellow of Trinity College, Dublin. He was silenced at the Restoration; and died in 1671. His principal work is entitled "The Figures and Types of the Old Testament explained and improved, 1683, 4to.—*Gen. Biog. Dict.*

MATTHEW, TOBIAS OR TOBY.

TOBIAS OR TOBY MATTHEW was born in 1546, in that part of the City of Bristol which is situated in Somersetshire, and was educated at Wells. On going to Oxford he became a student of Christ Church, where he graduated in 1563. He then entered into orders; and in 1569, he was elected public orator of the university. In 1570, he was made canon of the second stall in the Cathedral of Christ Church, and in the same year was admitted Archdeacon of Bath. In 1572, he was made prebendary of Teynton-Regis with Yalmeton in the Cathedral of Salisbury; and in July following was elected president of St. John's College, Oxford; at which time, being in high reputation as a preacher, he was appointed one of the chaplains in ordinary to the queen. He took his D.D. degree in 1574, and in 1576 he was made dean of Christ Church, being distinguished as "Theologus præstantissimus."

In 1579, he served the office of vice-chancellor of the university, and Le Neve gives the following specimen of his facetiousness, valuable only as illustrative of

the age. Some slight matters and men coming before him, one was very importunate to have them stay for his counsel. "Who is of your counsel?" saith the vice-chancellor. The man replies, "Mr. Leasted." "Alas," says the vice-chancellor, "no man can stand you in less stead." "No remedy," saith the other, "necessity hath no law." "Indeed," quoth he, "no more I think hath your counsellor." In a like matter another was to be bound in a bond very like to be forfeited, and came in haste to offer it, saying, "He will be bound if he might be taken." "Yes," saith the vice-chancellor, "I think you will be taken—what's your name?" "Cox," saith the party, and so prest as the manner is to come into the court. "Make him more room there," said he, "let Coxcome in."

Having given these instances of his wit, we will now present our readers with a piece of more serious learning, which we the rather insert here, because Mr. Strype in his *Life of Grindal*, only refers to it.

In A. D. 1580, a parliament and convocation being this year called, the latter appeared rather a trunk, than a body; because Edward Grindal, Archbishop of Canterbury, labouring under the queen's displeasure, was forbidden access to the convocation. Whereupon it began sadly (not to say sullenly) without the solemnity of a sermon, abruptly entering on the small business they had to do; some hotspurs therein motioned, that they should refuse to meet together, till their company were completed, and the archbishop restored unto them. But the gravity of the rest soon retrenched this distemper, and at last all agreed that Toby Matthew, Dean of Christ Church (commanding a pure and fluent pen) should in the name of the convocation draw up an humble supplication to her majesty for the restitution of the archbishop to his place.

In 1583, he was collated to the precentorship of Salisbury; and September 3rd following, he was made

Dean of Durham, on which he resigned his precentorship. In 1590, he was inducted to the rectory of Bishopwearmouth, in the county of Durham, and in 1595, he was consecrated Bishop of Durham. He attended the Hampton Court Conference, in January, 1603, of which he gave an account at large to Archbishop Hutton. In July, 1606, he was translated to the Archiepiscopal see of York. He died at Cawood, in March, 1628, and was buried in our Lady's Chapel in York Minster, where a long epitaph is inscribed on his tomb. The only publication of his is intitled, *Concio Apologetica contra Campianum*, 1581 and 1638, 8vo. His library was presented to the Cathedral at York, by his widow.

This prelate, says Le Neve, certainly thought preaching to be the most indispensable part of his duty, for in his Diary, wherein at the end of each year he sets down how many sermons he had preached, we find as follows:—at the end of the year 1619, Sum. Ser. 32 Eheu. A.D. 1620; Sum. Ser. 35. Eheu. A.D. 1621; “Sore afflicted with the Rheume and Coughes diverse months together, so that I never could preach until Easter Daye. The Lord forgive me.”—*Le Neve. Strype.*

MAUDUIT, MICHAEL.

MICHAEL MAUDUIT was born in 1644, at Viré in Normandy. He at first taught the learned languages, and afterwards devoted himself to missions amongst the country people, and to preaching, till worn out by his labours he retired to the oratory at Paris, and spent his time in prayer and the study of the sacred Scriptures. He was a man of simple habits and manners—exemplary as a minister and candid as a scholar. His works are:—1. A Treatise on Religion, against the Atheists, the Deists, and the new Pyrrhonians; 2. A Metrical

Translation of the Psalms, which has no great merit ; 3. Analyses of the Gospel, the Acts of the Apostles, and most of the Epistles, which bear a high character ; 4. Meditations for an Ecclesiastical Retreat of Ten Days ; 5. A Dissertation on the Soul.—*Weiss*.

MAXIMUS.

MAXIMUS, commonly called Saint Maximus, was born at Constantinople, in 580. He was engaged by the Emperor Heraclius to reside in his palace, for the purpose of writing the History of the Emperors, and he became chief secretary of state to that prince. When, however, Heraclius embraced the opinion of the Monothelites, he retired from court and entered the monastery of Chrysopolis, near Constantinople, the monks of which not long afterwards elected him their abbot.

In 645, Maximus went to Rome, where he had no little share in influencing Martin I. to summon the Lateran Council, in 649. There were present at this council, about one hundred and four bishops, from Italy, Sicily, Sardinia, and Africa. They held five sessions (or secretarii,) the first being on the 5th of October, and the last on the 31st of the same month.

In the first, Martin explained the errors of Monothelism, introduced eighteen years back by Cyrus of Alexandria, and approved by Sergius of Constantinople, Pyrrhus, and Paul, who taught that there is in our Lord Jesus Christ but one operation of the divinity and humanity.

In the second session, the petition of Stephen, Bishop of Doria, was read. Several Greek abbots, priests, and monks, who were at Rome, came forward and demanded that the type or formulary of Constans*

* An edict published by the Emperor Constans, in 648, by the advice of Paul of Constantinople, in which all parties were enjoined to observe strict silence upon the subject.

ould be anathematized, in which they declared that the Lord Jesus Christ was represented as being without operation and without will, in fact, without a soul.

In the third session, the writings of the accused parties were produced, and amongst others the Book of Theodorus, Bishop of Pharan, in which he taught the doctrine of one operation only, asserting the Divine Word to be the source, and the humanity only the instrument.

Martin refuted these errors, and showed with exactness the meaning of the term "theandric operation,"* which he said implied plainly two operations of one person; and he stated that Dionysius had used it only to express the union of them in one and the same person, adding that the property of that union is to perform *humanly* divine actions, *divinely* human actions.

In the fourth session, the definitions of the five œcumenical councils upon the subject were read, and the type of Constans examined and condemned.

In the fifth, the passages from the fathers relating to the matter were read; the tricks and shifts of the Monothelites were exposed, and the Catholic doctrine soundly and luminously set forth. The Ecthesis of Heraclius was condemned as impious.

The council, after having cited a large number of passages gathered from the fathers, pronounced its judgment in twenty canons, in which it condemns all who do not confess in our Lord Jesus Christ two wills and two operations.

The acts of this council were transmitted by Martin to all Catholic Bishops, with a synodical epistle addressed to all the faithful. The council was received everywhere with the five œcumenical councils.

By his activity in this business, Martin provoked the resentment of the Emperor Constans, who gave directions for his being seized by the military power, and sent prisoner to Constantinople. Here he was unjustly

* "Operatio Deivirilis."

accused of various pretended crimes, which he proved to be the inventions of his enemies. He was then ordered to subscribe the Type, or Formulary, which had been issued by the emperor in 648, prohibiting all debate on the questions relative to the number of wills in Christ; and upon his refusal he was banished to a small town of Thrace, named Byzias. Afterwards he was harassed from prison to prison, and treated with great severity, till at length he fell a sacrifice to the cruelties of his enemies in 662, when he was about eighty-two years of age. An edition of the greater part of his works was published at Paris, by Combesis, in 1675, in 2 vols. fol. with notes, and the Life of the Author prefixed.—*Combesis. Landon.*

MAYER, JOHN FREDERICK.

JOHN FREDERICK MAYER, born at Leipzig, in 1650, was a Lutheran minister. He was deeply skilled in Hebrew, Greek, and Latin, and was a professor first at Wittenberg, then at Hamburgh, and afterwards at Stettin, in Pomerania, where he became the superintendent of the Churches in that province. His works are:—1. *Bibliotheca Biblica*; which treats of the most celebrated Jewish, Romish, Calvinistic, and Lutheran expositions of Scripture; the best edition published at Nostock, in 1713. 2. *On the Best Method of Studying Holy Scripture.* 3. *The History of Martin Luther's German Version of the Bible, with a short account of the Translation of the Sacred Books before his time.* 4. *An Account of the Moderns who have written against the Holy Scriptures.* 5. *An Exposition of the two First Psalms.* 6. *Tractatus de Osculo Pedum Pontificis Romani.* 7. *De Fide Baronii et Bellarmini ipsis Pontificiis ambigua.* He died in 1712. He was a dry though a learned writer.—*Biog. Dict.*

MEDE, JOSEPH.

JOSEPH MEDE was born in October 1586, at Berden, in Essex, of "honest parents." He was educated at Hoddesdon, in Hertfordshire, at Wetherfield, in Essex, and at Christ College, Cambridge, of which he was chosen fellow, through the interest of Bishop Andrewes. He had experienced some difficulty in obtaining his fellowship, and on his election he solemnly vowed to lay aside every tenth shilling he should receive from the college, and to dedicate it to pious uses.

He was eminent as a tutor of his college, and was appointed reader of the Greek lecture of Sir W. Mildmay's foundation; an office which, by leading him to make Homer his frequent text-book, made him perfectly conversant with that poet. He was also a diligent collator of the Greek with the Hebrew, Chaldee, and Syriac, and made himself familiarly acquainted with the peculiar idioms of all those languages. So entirely did he devote himself to the study of all useful knowledge, that he made even the time which he spent in his recreations subservient to the acquisition or improvement of it; for as the chief exercise which he allowed himself was walking, when he was abroad in the fields, or in the college garden, he would take occasion to expatiate on the beauty, distinguishing characters, and useful properties, of the plants which they met with; and he is said to have been a curious florist, and accurate botanist, as far as the science was then understood, and profoundly skilled in the book of nature. He likewise applied himself to the study of antiquities, particularly to those difficult sciences which made the ancient Chaldeans, Egyptians, and other nations famous. He was also a curious and laborious searcher into antiquities relating to religion, Pagan, Jewish, Christian, and Mahometan.

His liberality and kindness was great, but he did

not always meet with a suitable return, as may be seen in an instance, which shews the spirit of Puritanism. He lent a man some money in the time of need, and the debtor being reminded that the time had arrived when repayment was to be made, replied that, "upon a strict and exact account, Mr. Mede had no right to what he claimed." "No right?" said Mr. Mede. "No," was the reply, "No right because he was none of God's children; and they only have a right who were gracious in God's eyes." And so he kept the money.

In 1618, he took the degree of B.D., but his modesty restrained him from proceeding to that of D.D. In 1627, a similar motive induced him to refuse the provostship of Trinity College, Dublin, to which he had been elected, at the recommendation of his friend Archbishop Usher. He died in 1638, in the fifty-third year of his age. He published:—*Clavis Apocalyptica ex innatis et insitis Visionum Characteribus eruta et demonstrata*, Cant., 1627, 4to; to this he added, in 1632, *In Sancti Joannis Apocalypsin Commentarius, ad amussim Clavis Apocalypticæ*; and, *About the Name Θυσιαστηριον*, anciently given to the Holy Table, and about Churches in the Apostles' Times. The rest of his works were printed after his decease; the best edition is that by Dr. Worthington, 1672, fol.—*Life, prefixed to Worthington's edition of his works.*

MELANCHTHON, OR MELANTHON, PHILIP.

PHILIP MELANCHTHON, or MELANTHON, was born at Bretten, or Bretheim, in the Palatinate of the Rhine, on the 16th of February, 1495. His family surname was Schwarzerde, or Schwarzerdt, Black Earth, which Reuchlin changed for Melanchthon, a word in Greek of the same signification. In like manner translating his name sometimes into Italian, he called himself Philip

de Terra Nera. When his home education was finished, he was sent to Pfortsheim, where he had in his studies the assistance of the learned Reuchlin, whose esteem he conciliated. Having remained there for two years, he went to Heidelberg, in 1509; and in 1512, he went to Tübingen, having been admitted, in 1511, to his B.A. degree. His precocious talents and power both of imbibing and imparting learning, excited universal attention and respect wherever he went. When little more than a boy, he took his place among men of learning, and in 1513, he was created doctor of philosophy. He was a diligent student of Scripture, always carrying a Bible with him wherever he went, and was marked for the piety of his character.

In 1518, Frederic, Elector of Saxony, appointed him professor of Greek, at Wittemberg, where his lectures, especially those on the Greek Testament, were attended by crowds of students. He, of course, became acquainted here with Martin Luther, who ever afterwards held him in subjection; and he accompanied Luther to Leipsic in 1519, when the Reformer disputed with Eck. (*See the Lives of Luther and of Eck or Eckius.*)

Although Melanchthon had undoubtedly favoured the designs and aided the efforts of Luther, previously to this conference,—for every wise and good man saw the necessity of a Reformation and mourned over the corruptions of medieval Christianity,—yet it was not till this occasion that he committed himself fully to the Lutheran cause. Melanchthon represents himself as only a hearer and spectator of this celebrated dispute, but he became so interested in it, that when Carlostadt was disputing, he frequently went up to him and whispered to him suggestions on various points under discussion, until Eck was at length provoked to exclaim, “hold your tongue, Philip, mind your own business and don’t disturb me.” When the disputation was over, Melanchthon, indeed, was himself involved in a contro-

versy with Eck, owing to a Letter he had published upon the subject of the Leipsic Discussion. His amiable temper and the elegance of his mind were more conspicuous than the depth of his theology at this time.

In 1520 he married, and in his family he found throughout his life his chief earthly comfort, although his wife, like himself, was of a disposition too timid and irresolute; perhaps his own irresolution may sometimes be traced to his fears. This year he also delivered at Wittemberg his Lectures on St. Paul's Epistles, of which Luther so much approved that he afterwards published them with a preface by himself.

The bull of Leo X. against Luther was published on the 15th of June, 1520. And in January, 1521, the Diet at Worms was convoked, to which under the protection of a safe conduct Luther repaired in April.

In the Life of Luther the reader has been already acquainted with the event of that Diet, and with the edict issued in the emperor's name, by which Luther was condemned as a schismatic and a heretic. During Luther's confinement in the Castle of Wartberg, to which he was carried on his return from Worms, Melanchthon was the head of the reforming party at Wittemberg; and he was naturally depressed and alarmed at the thought of the responsibility he incurred.

In France, the divines of the Sorbonne published in 1521, a formal condemnation of the doctrines and books of Luther, and Melanchthon undertook a defence of them with such ability and moderation, as, considering his youth, to excite the surprise and admiration even of his opponents.

The year 1521 is also memorable in the history of Melanchthon, for the publication of his great work, the "*Loci Communes Theologici*," or "*Theological Common Places*." None of the publications of Melanchthon, and scarcely any amongst the numerous productions of his illustrious contemporaries, excited greater attention, or

circulated to a wider extent. It was very popular both in France and Italy. At Venice it was published under the name of *Messer Philipppo de Terra Nera*, and was extensively read. Not a syllable of disapprobation was expressed, till one Cordelier, who had read the work as it was first published, with the author's real name affixed, gave information to the inquisitors, who though they approved, or at least did not censure it, as the writing of *Philipppo de Terra Nera*, instantly suppressed it as the production of *Philip Melanchthon* !

In 1522, Nicholas Storck, Martin Cellarius, and Mark Stubner, who had been for some time engaged in propagating the sentiments of Muncer at Zwickau, in Misnia, came to Wittemberg, and haranguing the people in the Church of St. Catharine, became more popular than Luther himself. As Luther, at Wartberg, thought he had conferences with Satan, so these persons thought they had visions from heaven. They were usually designated as Anabaptists, on account of their denying the validity of infant baptism.

Melanchthon was much impressed in favour of these persons, who represented the office of magistracy as subversive of spiritual liberty ; affirming that civil distinctions, such as rank, station, and opulence, ought to be abolished, that Christians might enjoy all things in common. In short, they carried out Luther's principles to an extreme. Melanchthon speaks of them in a letter to the elector, thus :—"Your highness is aware of the great and dangerous dissensions about religion which have distracted your city of Zwickau. Some have been imprisoned for their innovations, and three of the leaders have fled hither, two of them ignorant weavers, the third a man of learning. I have heard their statements ; and it is astonishing what they relate of themselves as commissioned from heaven to teach ; as having a familiar intercourse with God, and able to foresee future events ; in a word, as having the authority of prophets

and apostles. How much I am struck with this language it is not easy for me to say; but certainly I see great reason not to despise them, for they have many arguments to adduce, and something of an extraordinary spirit about them, but no one can judge so well upon the subject as Martin Luther. For the peace and glory of the Church, therefore, he should have an opportunity of examining these men, especially as they appeal to him."

The elector immediately had recourse to his most confidential counsellors, who, being unable to come to a decision, Melanchthon continued to urge the necessity of obtaining Luther's sentiments, stating that Storck and his associates had raised disputes concerning the baptism of infants, and had appealed to divine revelations; and that for his own part he could not positively pronounce upon the merits of the case. The Elector alleged, that were he to recall Luther it would endanger his life, and advised Melanchthon to avoid disputes with those fanatics; but in the meantime if he knew what justice required, he was ready to discharge his duty.

In addition to the uneasiness occasioned by the affair of Storck and his associates, Melanchthon was exceedingly afflicted by another untoward circumstance. At the very moment when union amongst themselves, and a vigilant discretion in all their proceedings was of the greatest importance, Carlostadt was guilty of excesses, which were not only disapproved by the other Reformers, but highly prejudicial to their cause. He was heard to say, that "he wished to be as great a man and as much thought of as Luther;" for which he was properly reproved by Melanchthon, who reminded him, "that such language could only proceed from a spirit of emulation, envy, and pride." So long as he steadily pursued the great object of reforming the Church from Popery by sound argument, and firm but Christian conduct, the other Reformers united to assist his efforts; but when

motives of vanity, concurring with violence of temper, occasioned his zeal to degenerate into wild-fire and extravagance, they were compelled to discountenance him. But, instead of being induced to correct his errors, he instantly aspired to become the leader of a turbulent mobility, whose minds he inflamed by popular harangues, and whom he encouraged to enter the great Church of All Saints at Wittemberg, to break the crucifixes and images in pieces, and throw down the altars. Misled by a strange spirit of infatuation, he began to despise human learning, and to encourage the youths of the University to quit their studies.

How Luther, by his sudden appearance at Wittemberg, put an end to this mutiny in his own camp, is narrated in the Life of that Reformer. To that article we also refer for an account of the Sacramental controversy.

In 1524, Melanchthon's health required him to travel, and in 1525, at the request of the Senate of Nuremberg, he went to that city to afford his advice and assistance in establishing an academical institution.

In 1526, John succeeded his brother Frederic in the Electorate, and introduced great changes in the University and Church of Wittemberg.

It was necessary that something should be done. It is true that episcopacy is a divine institution, and that our bishops are our generals. But what if the generals of the army were betraying it to the enemy? Then, of course, the army would be in duty bound to resist the enemy, in spite of the generals and without them. The bishops of Germany were leading the Church over to Anti-christ. Therefore, the bishops were to be resisted, and a system of Church government from the necessity of the case provided. Just so, if the government of this country force Rationalists into the Sees of the English Church, we might be compelled either to rise in insurrection against them, or to form separate societies, until Christians should be appointed

in the place of the heretics. Our quarrel with the Lutherans is not that they acted as, under the necessity of the case, they were forced to act; but that they persevere in upholding a system, the irregularity of which can only be justified by circumstances, now when they have it in their power to remedy the defect.

The Elector John took measures to meet the existing difficulty. The order of worship was provided, the Sacrament of the Lord's Supper was administered in the German instead of the Latin language, and Luther invented new ecclesiastical rites, acting with the advice of Melanchthon and Pomeranius. A general visitation of all the Saxon Churches was promised, for it was felt to be deeply needed. The Elector formed an association of the chief cities and princes of the empire, to prevent the execution of the decree of Worms against Luther; he obtained a toleration for the reformers at the Diet of Spires, and during the two years of peace which ensued, encouraged Melanchthon to draw up a directory for the use of the Churches in his dominions, which was published under his immediate sanction. In this *Libellus Visitatorius*, it was supposed that Melanchthon dissented from many of the sentiments of Luther. But Luther denied that there was any essential difference between them.

After Melanchthon had been engaged in his visitatorial duties, he attended the Elector to the second Diet of Spires, which was convened in the year 1529, and in which the decree of the former Diet, which permitted each prince to manage his own ecclesiastical affairs as he thought proper, till the appointment of a general council, was revoked. It was the protest of the reformers against the revocation of this decree, which acquired for them the name of Protestants. It took place on the 19th of April, 1529.

Availing himself of a favourable opportunity, he went from Spires to pay a short visit to his mother. In the

course of conversation she mentioned to her son the manner in which she was accustomed to attend to her devotions, and the form she generally used which was not free from the prevailing superstitions. "But what," said she, "am I to believe amidst so many different opinions of the present day?"—"Go on," replied Melanchthon, "believe and pray as you now do and have done before—and do not disturb yourself about the disputes and controversies of the times."

The Sacramental controversy between the divines of Saxony and Switzerland continued to rage with unabated violence, neither party being disposed to retract in the smallest degree. Œcolampadius strongly solicited Melanchthon to declare in favour of Zuinglius and the Sacramentarians, to which he ingenuously replied, "that after due examination he could not approve of their opinion, not finding sufficient reason in the literal sense of the words—that if he were to act in a politic manner he should speak otherwise, knowing there were many learned men among the Sacramentarians whose friendship would be advantageous to him, so that if he could have concurred in their opinion about the Lord's Supper he would have spoken freely. The Zuinglians supposed, he said, the body of Christ to be absent and only *represented* in the Sacrament, as persons are represented in a theatre, but he considered that Jesus Christ had promised to be with us even to the end of the world—that it is not necessary to separate the divinity from the humanity—he was persuaded therefore the Sacrament was a pledge of the real presence and that the body of Christ was truly received in the Lord's Supper—that the proper import of the words 'this is My Body,' was not contrary to any article of faith, but agreed with other passages in Scripture where the presence of Christ was mentioned—and that it was unbecoming a Christian to believe that Jesus Christ is as it were imprisoned in heaven—that Œcolampadius had only alluded to some

absurdities and the opinion of some of the fathers against it, neither of which ought to influence those who know that the mysteries of religion are to be judged by the Word of God and not by mathematical principles, and that the writings of the ancients abound in contradictions; but, he said, the greatest number of the expressions in the most eminent writers, proves the doctrine of the Real Presence to be the general sense of the Church. He desires Œcolampadius to consider the importance of the question in dispute and the ill consequences of maintaining his opinion with so much warmth of temper, and adds, it would be very proper for some good men to confer together on the subject." To the latter proposition Œcolampadius in his reply, most cordially assented.

The Landgrave of Hesse, with a view to the adjustment of the differences which had so long subsisted amongst the principal reformers respecting the sacrament, procured a friendly conference at Marpurg, a city in his dominions. It took place in October. The leaders on both sides first held a private conference; Luther with Œcolampadius, and Melanchthon with Zuinglius. The prince, his courtiers and chief counsellors, were present at the public disputation, which was conducted on the one side by Zuinglius, Œcolampadius, Bucer, Hedio, Jacob Sturm, a senator of Strasburg, Ulrich Funch, a senator of Zurich, and Rudolphus Frey of Basil; on the other by Luther, Melanchthon, Eberhard, Thane of Eisenach, Justus Jonas, Casper Cruciger, and others. Jonas describes Zuinglius as rude and forward, Œcolampadius as remarkably mild, Hedio no less liberal and good, and Bucer keen and cunning as a fox.

It appears that the Swiss and Saxon reformers discussed a variety of other topics, in which they either did or supposed themselves to differ, and though both parties afterwards claimed the victory, there is every rea-

son to rely on the statement of Melanchthon. "Zuinglius," he says, "readily gave up several things which he had advanced in his writings, particularly his notion of original sin, and came over to the Wittemberg divines in all points, the single article of the Lord's Supper excepted."

No doubt can be entertained that each of the Protestant parties retired from this conference with too much self-satisfaction, and the Papists ridiculed the Landgrave for his pious zeal. If however the great purpose of perfect agreement were not obtained, it is much to their honour that all parties signed the following statement in reference to the excepted article in Melanchthon's report. "We all agree in believing that the Lord's Supper is to be administered in both kinds conformably to its original institution, but that the mass ought not to be practised to procure mercy for the quick or the dead—that the Sacrament is truly a Sacrament of the Body and Blood of Jesus Christ, and that to eat of His Body and Blood in a spiritual sense is absolutely necessary for every Christian. We agree also respecting the utility of the Sacrament, that like His Holy Word it is administered and appointed by God to promote the faith and joy of His feeble and dependant people through the agency of the Holy Spirit. But though we are not yet agreed whether the Body and Blood of Christ be corporeally present in the bread and wine, yet as far as conscience permits, each party shall manifest a Christian affection to the other, and both shall earnestly implore Almighty God that He would by His Spirit lead and establish us in whatever is the truth."

In 1530, the celebrated Diet of Augsburg was held to deliberate on the course to be pursued with reference to the Turkish War, and on the existing disputes in religion. The Elector of Saxony selected the most eminent of his divines to accompany him. Luther,

who could not with safety or propriety have appeared at Augsburg after being proscribed by the edict of Worms, was left at Coburg in Franconia, at a convenient distance for consultation, so that the principal labour and responsibility devolved upon Melanchthon.

It had been deemed advisable to prepare a statement of all the principal articles of the Protestant faith, in order to put the emperor in full possession of the subject of dispute pending between the papal and reformed parties, and to facilitate the dispatch of ecclesiastical affairs. Luther and his friends had already sent a concise paper to the Elector of Saxony at his own request while at Torgau, on his road to the Diet. It consisted of seventeen articles, which had been already discussed in the conferences at Sultzbach and Smalcald.

The princes however solicited the pen of Melanchthon to draw up a more extended and accurate statement. It was an important undertaking, and a critical moment. He naturally felt anxious for his own reputation, and while it was his desire to avoid unnecessary offence, he felt as a man of piety the paramount duty he owed to God and to his conscience. Often did he weep over the page—often did he complain with sentiments of genuine humility of his own incompetency.

At length the celebrated *Confession of Augsburg* was completed. Luther's advice had been constantly sought, and there is no reason to doubt, though the mildness of the language scarcely comported with the vehemence of his temper, that the skill displayed, and the sentiments stated met with his entire approbation. It was translated into almost all the languages of Europe, and read in the courts of kings and princes.

Melanchthon was desirous that it should be signed by the theologians of the reformed party, alleging as a reason, that the princes would then be more at liberty to use their influence in promoting their mutual wishes; but he could not succeed.

After the dispatch of other business the Protestant princes requested the emperor to allow their confession to be publicly read. This he would not permit in a full Diet, but commanding them to intrust it to him promised it should be read the next day in his palace ; they however petitioned to reserve it. The next day in a special assembly of princes and other members of the empire, it was presented to his imperial majesty in Latin and German, with the offer to explain anything which might appear obscure, and an assurance that they would refer the points of difference in religion to a general council.

The Romanists who were present at this Diet employed John Faber, who was afterwards Bishop of Vienna, together with Eck and Cochlæus, to draw up a refutation of this confession. This refutation was read publicly in the assembly, and the emperor demanded of the Protestant members that they should acquiesce in it, a demand with which they refused to comply. Upon this the emperor interposed his supreme authority to suspend any further proceeding in the matter, and solemnly prohibited the publication of any new writings or declarations that might contribute to lengthen out these religious debates. This, however, did not reduce the Protestants to silence, and although they could not obtain a copy of Faber's Refutation, they endeavoured to recollect his arguments, and had again recourse to the pen of Melanchthon, who prepared an answer which was presented to the emperor, on the 22d of September, but which that prince refused to receive. This answer was afterwards enlarged by Melanchthon, when he had obtained a copy of Faber's Reply, and was published in the year 1531, under the title of a Defence of the Confession of Augsburg.

While the Protestants were thus called upon to encounter the friends of Rome, a bitter controversy still raged among themselves. Although Zuinglius and

Œcolampadius were now dead, the Sacramental controversy did not expire: unquestionably the conciliating spirit of Melanchthon, so happily attempering his conscientious integrity, would have reconciled contending parties, had not Luther persisted in the most unwarrantable violence. In the latter end of the year 1534, Melanchthon was commissioned to go and confer upon the subject with Bucer at Cassel, in the presence of the Landgrave. Bucer, who acted in the name of the ministers of Upper Germany, and who exerted himself with indefatigable zeal to effect a union between the Lutherans and Zuinglians, proposed as the basis of an agreement, that "we receive truly and substantially the Body and Blood of Jesus Christ when we receive the Sacrament—that the bread and wine are exhibiting signs, and by receiving them the Body and Blood of Jesus Christ are given to us and received by us—that the bread and body of Jesus Christ are united, not by a mixture of substance, but as being given with the Sacrament." On the report of this statement to Luther, his hostility was somewhat abated, though not eradicated, which was the only ascertainable advantage that resulted from the interview.

The fame of Melanchthon's character was now widely spread into foreign countries, and in 1535, Henry VIII. of England sent him an invitation to come to this country, which he modestly declined. In the same year, Francis I. of France invited him into that kingdom, conceiving him to be the most proper person to compose the dissensions which had arisen there concerning religion, and to advise with the French divines about restoring the ancient discipline of the Church. But the Elector of Saxony could not be prevailed upon to give his consent for Melanchthon's journey.

In 1539, when an assembly of the Protestant princes was held at Frankfort-on-the-Maine, to consult about proper measures for preserving their religious privileges

against the covert or open attacks which they suspected the emperor to be preparing, Melanchthon was ordered by the elector to attend, that they might have the benefit of his advice.

In 1541, the emperor appointed a conference to be held at Worms, where Melanchthon and Eck disputed for three days, when the conference was adjourned to the approaching Diet at Ratisbon. It was on this occasion that when Eck proposed a sophism rather perplexing, Melanchthon paused a little and said, "that he would give an answer to it the next day." Upon which Eck represented to him the disgrace of requiring so long a time; but Melanchthon replied like an honest man, "*Mi doctor, non quæro meam gloriam hoc in negotio, sed veritatem:*" that is, "My good doctor, I am not seeking my own glory in this affair, but the truth."

In 1543, he went to the Archbishop of Cologne, to assist him in introducing a reformation into his diocese, but without effect.

In 1545, Melanchthon was employed to assign the reasons why the Protestants refused to attend the Council of Trent; and in 1546, he lost his friend Martin Luther, over whom he pronounced a funeral oration. When, upon the breaking out of the civil war in 1546, and the captivity of John Frederic, Elector of Saxony, the University of Wittemberg suffered a temporary dissolution, Melanchthon took up his abode at Zerbst; and he afterwards filled the posts of theological and philosophical professor at Jena for some months, till his timidity led him to resign them before the end of the year.

In 1548, he attended the assembly of Saxon divines who were summoned to meet at Leipsic, for the purpose of coming to some determination on the subject of submission to the famous edict of Charles V. called the Interim. On this occasion, he declared it as his opinion,

and by his authority and arguments the assembly was prevailed on to declare, "that in matters of an indifferent nature, obedience was due to the imperial edicts." But in the class of matters indifferent, this great man and his associates placed many things which had appeared of the highest importance to Luther; such as, the doctrine of justification by faith alone; the question respecting the necessity of good works to eternal salvation; the number of the sacraments; the jurisdiction claimed by the pope and the bishops, &c. On this account, however, the zealous Lutherans exclaimed against them as false brethren and apostates from the true religion; and hence arose that violent controversy, commonly called the *Adiaphoristic controversy*, which during many years proved highly detrimental to the progress of the Reformation, and was the fruitful source of other controversies, equally injurious in their effects. At the head of those defenders of the primitive doctrines of Lutheranism, who attacked the doctors of Wittenberg and Leipsic, and particularly Melanchthon, with the greatest bitterness and fury, was Flacius Illyricus.

In 1551, Julius III. having consented to the assembling of a council at Trent, the Saxon Protestants employed the pen of Melanchthon, and the Wurtemburghers that of Bredtius, to draw up Confessions of their faith, which were to be laid before the new council. Soon afterwards the Saxon divines, with Melanchthon at their head, received directions from Maurice to set out towards Trent, but were secretly instructed to stop at Nuremberg: for Maurice had no intention to submit to the emperor's views; and the schemes which he had long been maturing, with the deepest policy, for maintaining the rights and liberties of the German empire, and the security of the Protestant faith, were on the eve of being carried into execution.

While he was still at Nuremberg in 1552, Melanchthon received intelligence of the complete success which had

crowned Maurice's undertaking, and compelled the emperor to conclude the famous treaty of pacification at Passau, commonly called The Peace of Religion. Upon this event he intended to return to Wittemberg; but as that city was then infected by the plague, the university was for a time removed to Torgau, where he discharged the duties of his professorship, till Wittemberg was purified of that disorder. To these duties he sedulously devoted the remainder of his life, as well as to the composition of various works, and the carrying on of controversies with his Protestant and Romish opponents.

In 1557, he had his last conference with the doctors of the Romish communion at Worms. Thence he went to Heidelberg, at the request of Otho Henry, Elector Palatine, for the purpose of giving his advice in forming the constitutions of an academical institution established in that city. While here, the painful news reached him of the death of his wife.

In 1559, he made an experiment whether the Greek Churches might not be persuaded to embrace the doctrine and discipline of the Lutheran Church, and live in religious communion with the Protestants. With this view he sent to the Patriarch of Constantinople a copy of the Confession of Augsburg, translated into Greek by Paul Dolscius, and accompanied with a letter in which he represented the Protestant doctrine with the utmost simplicity and faithfulness, hoping to make an impression on the heart of the Grecian prelate. His hopes, however, were disappointed; for the patriarch did not deign to send him an answer.

Melanchthon terminated, in 1560, a life of usefulness and labour, beloved for his virtues, and respected for his wonderful powers of mind.

To Melanchthon, philosophy was much indebted, for the pains which he took to correct its eccentricities, and to adorn it with the graces of eloquence. It is true that, on setting out on their career, he and Luther seemed

resolved to banish all philosophy from the Church, out of disgust at the conduct of the scholastic doctors, who by a miserable abuse of the subtle precepts of Aristotle, had perverted the dictates of common sense, and introduced the greatest obscurity and confusion both into philosophy and religion. But they perceived, before it was too late, that they were in danger of falling into an opposite extreme, which ought to be avoided with equal care; and they became sensible that true philosophy was necessary to restrain the licentious flights of mere genius and fancy, and to guard the sanctuary of religion against the inroads of superstition and enthusiasm. In consequence of this persuasion, Melanchthon frequently delivered public discourses on the best method of prosecuting the study of philosophy, which abounded with good sense and sound learning. He also wrote, in a plain and familiar style, compendiums of dialectics, ethics, and physics, which, during many years, were explained publicly to the studious youth in all the Lutheran academies and schools of learning. Though he possessed a sound understanding, and drew many things from the fecundity of his own genius, yet he wanted that strength and hardiness of spirit, which might have done in philosophy, what Luther did in religion. He therefore chose rather to correct the established mode of philosophising, than to introduce a method entirely new. In most points he followed Aristotle, and had often recourse also to the doctrines of the Platonists and Stoics; but always in due subordination to revelation, and only so far as was likely to answer some valuable purpose. "I would have no one," says he, "trifle in philosophising, lest he should at length even lose sight of common sense; rather let him be careful both in the study of physics and morals, to select the best things from the best sources." He may not, therefore, improperly be considered as an *eclectic*.

The number of works which he published, considering

his other avocations, and the controversies in which he was engaged, is astonishing. The principal of them are:—1. *Loci Communes*, consisting of a digest of the doctrines of the Lutheran Church, long held in the highest repute. 2. *Commentarius in Genesim*. 3. *Argumentum in Esaiam*. 4. *Argumentum in Jeremiam*. 5. *Argumentum in Threnos Jeremiæ*. 6. *Commentarius in Daniele*. 7. *Argumentum Concionum Haggæi*. 8. *Commentarius in Zachariam*. 9. *Explicationes in Initium Malachiæ*. 10. *Commentarii in Psalmos*. 11. *Explicatio Proverbiorum Salomonis*. 12. *Enarratio Libri Salomonis cui Titulus Ecclesiastes*. 13. *Argumentum in Cantica Canticorum*. 14. *Enarratio Evangeliorum Dominicalium*. 15. *Enarratio Evangelii secundum Mathæum*. 16. *Enarratio Evangelii secundum Joannem*. 17. *Enarrationes Epistolarum Pauli ad Romanos, ad Corinthos, ad Colossenses, ad Timotheum*. 18. *Propositiones Theologicæ*. 19. *Analogia Protestantium*. 20. *Concilia, Judicia Theologica, et Responsiones ad varias Quæstiones*. 21. *Causa cur retinenda Doctrina Confessionis Augustanæ, et cur judicibus Synodi Tridentini non assentiendum*. 22. *Epitomæ renovatæ Ecclesiasticæ Doctrinæ*. 23. *Ratio brevis sacrarum Concionum tractandarum*. 24. *De Ecclesia, et Auctoritate Verbi Dei*. 25. *Enarrationes Symbol. Nicæn. prior. et postr.* 26. *Historia de Vita, et Obitu Martini Lutheri*. 27. *Commentarius de Anima*. 28. *In Ethica Aristotelis*. 29. *Epitome Philosophiæ Moralis*. 30. *In Politica Aristotelis*. 31. *Ethicæ Doctrinæ Element.* 32. *Dialectica*. 33. *Physica*. 34. *Gram. Lat.* 35. *Gram. Græc.* 36. *Rhetorica*. 37. *In Hesiodi Opera Enarratio*. 38. *Annotationes in Lib. de Amicitia, de Senectute, et Officia Ciceronis*. 39. *Argumenta et Scholia in Epist. Famil. Ciceronis*. 40. *Comment. in plurimas Orationes Ciceronis*. 41. *In Historias Salustii*. 42. *In Terentii Fabulas*. 43. *In Ovidii Fastos*. 44. *In Virgilium*. 45. *Epist. Tom. II. &c.* The most com-

plete edition of them was published by the author's son-in-law, Jasper Peucer, in the year 1601, in four vols. fol.—*Camerarii Vit. Phil. Melanch. Melchior. Adam. Mosheim. Bayle. Dupin. Cox.*

MELETIUS.

MELETIUS, Bishop of Lycopolis, is a name known in ecclesiastical history as belonging to the author of a schism and the founder of a sect in the fourth century. The see of Lycopolis, on the northern boundary of the Thebais, appears to have possessed some honorary pre-eminence over the other bishoprics of Alexandria, and so became an object of ambition to a worldly man. To this see Meletius was elected; and St. Athanasius speaks of him as one who was convicted of many crimes, and of having apostatized and sacrificed to idols in the Diocletian persecution. He was impeached, condemned, and deposed at a Council of Alexandria, convoked by the Patriarch Peter. Instead of appealing to another synod or undertaking his own vindication, Meletius made a schism, and his followers, as Athanasius remarks, were called not Christians but Meletians.

At the Council of Nice, Meletius was treated with great lenity. He was received to communion, and permitted to retain the title of Bishop: while he was forbidden for the future to exercise any episcopal functions, and another prelate was given to the Church of Lycopolis, if indeed a Catholic had not been ordained there previously. As to those whom he had consecrated, they were to be received into the Church by imposition of hands, and to continue in that rank, to which he had elevated them: though they were to yield precedence to such as had been canonically ordained by Alexander. In case of the death of any of those prelates

who had remained in the Communion of the Church, his place might be supplied by one of those who had been consecrated by Meletius, at the choice of the people, and by the confirmation of the Bishop of Alexandria. To prevent the possibility of any collusion, Meletius was ordered to present a list of those whom he had elevated to any ecclesiastical office. On his return to Alexandria, he complied with the injunction: and gave in the names of twenty-eight bishops, besides eight priests or deacons.

The lenity was regarded by Athanasius as ill-judged, and his opinion is confirmed by the fact that when Meletius was dying he named one of his disciples as his successor, and so the schism was revived. These Schismatics soon united with the Arians.—*Athanasius Contr. Arian. Neale. Socrates.*

MELITO.

MELITO, Bishop of the Church of Sardis, in Lydia, is supposed by some to be the angel of the Church of Sardis, to whom the epistle in the 3rd chapter of the Book of Revelation is addressed. But this hypothesis is scarcely borne out by historical facts. There are, says Eusebius, the following works of Melito:—Two books On the Passover; and On the Conduct of Life, and the Prophets. One On the Church; and another Discourse On the Lord's-day. One, also, On the Nature of Man; and another On his Formation. A work On the Subjection of the Senses to Faith. Besides these, a Treatise On the Soul, the Body, and the Mind. A Dissertation also, On Baptism; one also, On Truth, and Faith, and the Generation of Christ. A Discourse On Prophecy, and On Hospitality. Treatises entitled The Key; On the Devil; The Revelation of John; On the Incarnate God. And last of all, the discourse

addressed to Antonine. In the work on the Passover, he shows the time in which he wrote it, beginning with these words: "When Servilius Paulus was proconsul of Asia, at which time Sagaris suffered martyrdom, there was much discussion in Laodicea, respecting the passover, which occurred at that time in its proper season, and in which, also, these works were written." This work is also mentioned by Clement of Alexandria, in his own work on the Passover, which, he says, he wrote on occasion of Melito's work. But in the book addressed to the emperor, he relates the following transactions against those of our faith, under this emperor. "What, indeed," says he, "never before happened, the race of the pious is now persecuted, driven about in Asia, by new and strange decrees. For the shameless informers, and those that crave the property of others, taking occasion from the Edicts of the emperors, openly perpetrate robbery; night and day plundering those who are guilty of no crime." And afterwards he says, "If these things are done by your orders, let them be done at least in a proper way. For a just ruler should never form unjust decrees. We, indeed, cheerfully bear the reward of such a death, but we only urge upon you this request, that you yourself would first take cognizance of these plotters of mischief, and justly judge, whether they deserve death and punishment, or safety and security. But if this decree, and this unheard-of ordinance, which ought not to be tolerated even against barbarous enemies, have not proceeded from you, so much the more do we entreat you not to overlook us in the midst of this lawless plunder of the populace." After a few other remarks, he adds, "The philosophy which we profess, first indeed, flourished among the barbarians, but afterwards, when it grew up also among the nations under your government, under the glorious reign of Augustus your ancestor, it became, to your administration, an auspi-

cious blessing. For since that time, the Roman power has grown in greatness and splendour. Whose desired successor you have become, and will be, together with your son, if you preserve that philosophy which has been nurtured with the empire, which commenced its existence with Augustus, and which also your ancestors did honour, with other religions; and one of the greatest evidences, that our doctrine flourished, to the advantage of a reign so happily begun, is this, that nothing disastrous has occurred to the empire, since the reign of Augustus; on the contrary, all things have proceeded splendidly and gloriously according to the wishes of all. Nero and Domitian, alone, stimulated by certain malicious persons, showed a disposition to slander our faith. From whom it has happened, also, that this falsehood respecting Christians has been propagated by an absurd practice of waylaying and informing. But your pious fathers corrected what was done through such ignorance, by frequently reproofing in writing, as many as dared to attempt any opposition against those of our religion. Your grandfather Adrian evidently wrote, among others, to Fundanus the proconsul of Asia. But your father, also, when you held the government with him, wrote to the cities, forbidding any strange movements against us. Among these were the ordinances to the Larissæans, to the Thessalonians, and Athenians, and all the Greeks. But as you cherish the same opinion on these matters, and, indeed, have still more benevolent and more philosophical views, we are so much the more confident you will do what we entreat." This passage is given in the discourse before mentioned. But in the selections made by him, the same writer in the beginning of his preface, gives a catalogue of the books of the Old Testament acknowledged as canonical. This we have thought necessary to give here, literally, as follows:—

“Melito sends, greeting, to his brother Onesimus.

As you have frequently desired in your zeal for the Scriptures, that I should make selections for you, both from the law and the prophets, respecting our Saviour, and our whole faith; and you were, moreover, desirous of having an exact statement of the Old Testament, how many in number, and in what order the books were written, I have endeavoured to perform this. For I know your zeal in the faith, and your great desire to acquire knowledge, and that especially by the love of God, you prefer these matters to all others, thus striving to gain eternal life. When, therefore, I went to the east, and came as far as the place where these things were proclaimed and done, I accurately ascertained the books of the Old Testament, and send them to you here below. The names are as follows:—Of Moses, five books, Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Jesus Nave, Judges, Ruth. Four of Kings. Two of Paralipomena, (Chronicles,) Psalms of David, Proverbs of Solomon, which is also called Wisdom, Ecclesiastes, Song of Songs, Job. Of prophets, Isaiah, Jeremiah. Of the twelve prophets, one book. Daniel, Ezekiel, Esdras. From these I have, therefore, made the selections which I have divided into six books.”
—*Eusebius*.

MELVILLE, ANDREW.

ANDREW MELVILLE was born at Baldovy, on the 1st of August, 1545. In 1559, he went to the University of St. Andrew's, where he soon became distinguished as a scholar. In 1564, he went abroad and studied at the University of Paris. He afterwards went to Geneva, and taught in the academy there, where he became thoroughly imbued with Republican principles, and was devoted to the Calvinistic religion.

In 1574, he returned to Scotland, with a well-deserved

reputation for learning ; but “he was rash and imperious, a keen Republican, sarcastic and severe in his judgment of others, and with little command of temper.” Soon after his return to Scotland he was appointed principal of the University of Glasgow. He was a strict disciplinarian ; and, among his other accomplishments, was expert in the interpretation of dreams.

A little after this time, the Regent Morton had established a kind of pseudo-episcopacy, to the general indignation of the Kirk. (*For this see an account in the Life of Adamson.*)

Melville immediately threw himself into the controversy, and determined to introduce the Presbyterian religion into Scotland by the overthrow of the Tulchan Episcopacy. To the patronage of the Tulchan Bishops he owed the high office which he held at Glasgow, but it appears that he was from the moment of his return, bent upon the one great object of his life.

Dr. Cook observes : “that he at first acted with great prudence ; avoiding whatever might shock those whom he was desirous to influence. Accordingly, although from the time of his arrival in Scotland, he never lost sight of his design to introduce the presbyterian form of ecclesiastical polity which he had venerated at Geneva, he did not incautiously disclose his intentions ; and even after he began to carry them into execution, he displayed a dexterity of management which should qualify those accounts of him which his enemies have assiduously transmitted to posterity.”

He resolved to introduce his new scheme of Presbyterianism at an Assembly held in August, 1575. But from his position in Glasgow, and probably from doubts as to the success of the measure, he persuaded Mr. John Dury, one of the ministers of Edinburgh, to introduce the subject and to undertake the task. When Dury had objected to the office and name of a bishop, Melville, as if he had been entirely ignorant of any

design to enter upon such a subject, attacked the doctrine of episcopacy with vehemence and with skill. He succeeded in obtaining a committee of six members to be appointed by the Assembly and by this committee, the following conclusions were presented :—

1. That they did not consider it expedient at present to answer the question proposed, that is, to decide upon the scriptural authority for episcopacy ; but recommended that if any bishop was chosen who had not the qualities required by the Word of God, he should be tried by the General Assembly, and deposed from his office.

2. That they judged the name of a bishop to be common to all ministers who had the charge of a particular flock : And that, by the Word of God, his chief function consisted in the preaching of the Word, the ministration of the Sacraments, and the exercise of ecclesiastical discipline, with consent of the elders.

3. That from among the ministers some might be chosen to oversee and visit such reasonable bounds, besides their own flock as the General Assembly might appoint.

4. That the ministers so selected might in those bounds appoint preachers, with the advice of the ministers of that province, and consent of the flock to which they were to be admitted.

5. That they might suspend ministers from the exercise of their office upon reasonable causes, with the consent of the ministers of the bounds.

Melville, it will be seen, had now advanced a step, though one scarcely perceptible : in the following year, 1576, he procured a resolution from the Assembly, that bishops should be obliged to take charge of particular congregations, the duties of which they were to perform like parochial ministers. And the Presbyterian party adroitly availed themselves of a message sent to the Assembly by the Regent, in which he requested to be informed whether they were willing to adhere to the

polity agreed upon at Leith, to obtain a committee, of which Melville was one, to prepare a new constitution. The second Book of Discipline was the fruit of their labours.

But although the Tulchan or Titular Episcopate was so contemptible as to obtain support from none but those Reformers among the nobility, who invented the scheme for the purpose of getting the ancient Church property into their hands, yet the friends of Melville were not in a capacity to overthrow it for some years. During this time, however, they gained strength in the Assembly and in the country at large. The important events of 1578, are very concisely stated by Bishop Russell :—

1578. “The clergy did not press compliance to any greater extent; being seasonably called to reflection in regard to the uncertain ground which they still continued to occupy. The law which sanctioned episcopacy was not yet repealed; and acts of Assembly, they were well aware, could have no power when applied to undermine the foundations of an establishment confirmed by legal authority. In these circumstances they resolved to pursue a line of conduct, at once more safe and effectual, and which was recommended to them by the success with which it had been attended on former occasions. They continued to declaim against all hierarchical distinctions, as one of the main devices of Popery for enthralling the human mind, corrupting the doctrines of the Gospel, and, above all, for pampering the luxurious indolence of selfish churchmen. Their prospect of ultimate triumph, too, was not a little brightened by the retirement of Morton from the Regency; for this nobleman, though he opened up the path in which they were now advancing, did not regard with a very friendly eye the rapidity of their progress towards clerical despotism.

“Soon after the young king charged himself with

the cares of government, an Assembly was held, of which Melville was chosen moderator. It was enacted without delay, by a great majority, that, for the future, bishops, and all others exercising any ecclesiastical function, should be called by their own names, or simply denominated, 'brethren.' It was thereafter resolved that no bishop should be elected before the meeting of the next Assembly; and the several diocesan chapters were accordingly forbidden, under the pain of perpetual deprivation from office, to take any step towards the choice of an ordinary.

"These proceedings, which were directly contrary to law, indicated a full determination to extirpate the episcopal order, with or without the concurrence of the civil government; the members having, in fact, assumed the exercise of legislative authority, and avowed the hazardous principle that, in all things which concerned the Church, they were completely independent of the Sovereign. They insinuated, too, that the persons who surrounded the king and enjoyed his confidence, were attached to the Popish faith; especially the Earls of Athol and Caithness and the Lord Ogilvie, the first of whom was chancellor of the realm. The Assembly therefore insisted that these noblemen should be compelled to subscribe the articles of the Reformed Kirk, or be subjected to the full weight of spiritual censure.

"The Book of Discipline having been sometime prepared, a resolution was taken to present it to the king and council; and in order to kindle the zeal of the people, which, from time to time, appears to have become inert, a fast, to be observed during a whole week, was imposed on the nation. The reasons assigned for this long period of abstinence and prayer were, 'the corruptions which prevailed among all classes of men; the coldness of a great part of the professors of religion; the increase of fearful sins and enormities, domestic sedition and divisions; the bloody conclusions of the

cruel councils of that Roman beast, tending to the extermination of true religion; and that God of His mercy would bless the king's highness and his government, and put into his heart and the hearts of the estates of parliament, not only to make and establish good laws for the government of the realm, but also to establish such a polity and discipline in the Church as is craved in the Word of God, and is conceived and penned already, and to be presented to his highness and Council.'

"There is no small skill displayed in the document now quoted. The cruelty and corruptions of the Roman Church, and the dangers with which the true religion was menaced, are ingeniously contrasted with the benefits of the polity, 'conceived and penned already,' which was about to be laid before his majesty. But the king's advisers thought not so favourably of the new discipline as its authors expected; assigning various reasons for postponing the ratification of it till a more convenient period, and expressing a hope that certain conflicting interests might in the meanwhile be more reconciled.

"In June, 1578, the repulse which, on this occasion, they sustained from the Council, cannot appear surprising when it is mentioned that, in an Assembly held immediately before they presented their new scheme of Church government, they had made another attack on the established polity, in the persons of its chief ministers. At a former meeting, as has been already stated, they prohibited the election of bishops for a certain time; but now they enacted that such election should be forbidden for ever, or until the corruption of the prelatical estate should be utterly taken away; ordaining, also, that the bishops who were already recognized, should entirely submit themselves to the General Assembly, under the penalty of excommunication. Such steps, after the legal sanction of the

Book of Discipline, though they might have been accounted severe, would at least have been regular; but taken, as they actually were taken, in defiance of law and of the civil government, they could hardly fail to excite anger and suspicion in the breasts of the noblemen who conducted the administration under the young king.

“In October, the same year, the assembly having been convened for the third time within six months, complained bitterly that their new model had not been ratified by the legislature. But this circumstance did not materially impede the progress of their measures against the bishops and the establishment over which these dignitaries presided. Though perfectly sensible that, as the constitution founded on the agreement made at Leith was not yet set aside, the episcopal Church enjoyed the countenance of law, and also that the superior prelates were still acknowledged as one of the three estates of parliament, they nevertheless made haste to abolish the title of bishop, and to expunge it from their records. They summoned the Archbishop of Glasgow, whom they were now pleased to denominate the commissioner for Kyle and Carrick, to submit himself to the assembly, and lay aside in their presence, the corruptions of his office. Determined not to comply with an injunction at once grossly illegal and unmannerly, he stood on his defence, and delivered with much firmness the following answer,—‘I understand the name, office, and revenue, given to a bishop to be lawful and allowable; and being elected by the Church and king to be Bishop of Glasgow, I esteem my calling and office lawful, and shall endeavour with all my power to perform the duties required, submitting myself to the judgment of the Church, if I shall be found to offend against what the Apostle has prescribed. As to the rent, living, and privileges granted to me and my successors, I think I may lawfully, and with a good conscience enjoy the

same: and for assisting the king with my best service in council and parliament, as my subjection ties me thereto, so I esteem it no hurt but a benefit to the Church, that some of our number should be always present at the making of laws and statutes, wherein, for myself, I neither intend, nor by the grace of God shall ever do any thing, but that which I believe may stand with the purity of the Word of God and the good of the Church and country.'

"The rude treatment, however, inflicted on the other bishops, drove him to the resolution of withdrawing from the Assembly. A commission was, therefore, appointed, consisting of Melville, Hay, and some others, with power to urge his subscription to the act, which required the unqualified obedience of the prelates, or, in case of refusal, to proceed against him with spiritual censures.

"The authority thus conferred, grateful to the austere and acrimonious spirit which then prevailed, was not allowed to remain long unemployed. Melville, in particular, ceased not to importune his former patron, now fallen into sickness and melancholy, to affix his signature to the illegal deed; threatening him with excommunication if he persisted in what he was pleased to denominate his contumacy. In a moment of weakness, produced by the operation of a fatal malady, the archbishop was wearied or frightened into compliance, and signed the Act of Assembly; a token of acquiescence, which, although it was wrung from him by the most unjustifiable solicitation, disturbed the tranquillity of his last hours. He was stung to the heart by the ingratitude of Melville, on whom he had conferred much kindness. He had invited him to Glasgow; procured for him the desirable appointment of principal in the college; and, in other respects, showered favours upon him; and, for all this munificence and liberality, he was repaid with harshness, calumny, and persecution.

To consummate his baseness, this disciple of Beza hesitated not to join to professional rigour, insincerity, and dissimulation. 'In private,' says Spotswood, 'and at the Bishop's table—to which he was ever welcome—no man did use him with greater respect, giving him his titles of dignity and honour; but, in the public meetings, where he owed him greatest reverence, he would call him by his own name, and use him most uncivilly.'

"Few touches are here wanting to complete the delineation of a very unamiable and treacherous character. Episcopal writers have, accordingly, expressed in strong terms their indignation at the cold-hearted deceit, and systematic double-dealing of Andrew Melville. Nor have the more candid among Presbyterian authors attempted to screen his memory from the reproof to which he exposed himself by his conduct towards Archbishop Boyd. Dr. Cook remarks, that though in private he treated the old man 'with the utmost reverence, he, in public, reviled him; and he invaded his retirement when a feeling mind would have regarded that retirement as sacred.' Others indeed have made an effort to vindicate his severity by representing that he did not owe all his preferment to the prelate whose last years he embittered, and that, in discharging a public duty, he did well to sacrifice all personal regards even towards a benefactor. But every one will see how inadequate is this apology when it is considered that Melville, so far from exercising a legal commission, was acting contrary to the law of the land; that the Assembly in this attack on the episcopal body were, in fact, opposing themselves to the civil government of the kingdom; and that the submission to which he succeeded in driving a venerable man, broken down by ill-health and disappointment, was quite inconsistent with the privileges of a Church regularly established, the rights of which all its dignitaries had sworn to support.

“The next attempt at coercion was directed against Adamson, Archbishop of St. Andrew’s. As he had not appeared in the assembly, a deputation in this case was also appointed, consisting of several ministers, who were instructed to receive his answer to their demand for immediate and entire submission, and if he continued refractory, to inflict upon him the severest punishment that the spiritual power could command. Moreover, as he was required to reform the abuses of the episcopal order in his own person, it was thought proper to specify the particular enormities of which he was called upon to divest himself.

“1. That bishops should be content to be ministers and pastors of a flock.

“2. That they should not usurp any criminal jurisdiction.

“3. That they should not vote in parliament in name of the Church, unless they had a commission from the General Assembly.

“4. That they should not take up, for the maintenance of their ambition and riotousness, the rents, which might sustain many pastors, schools, and poor, but be content with a reasonable portion for discharging their office.

“5. That they should not claim to themselves the title of lords temporal, neither usurp any civil jurisdiction, whereby they might be withdrawn from their charge.

“6. That they should not rule over the particular elderships, but be subject to the same.

“7. That they should not usurp the power of presbyteries; nor, in the last place, take upon them to visit any bounds that were not committed to them by the Church.

“It was farther provided that, if the assembly should afterwards discover any farther corruptions in the estate of bishops, the prelates must consent to have the

same removed, according to the Word of God, that is, according to the maxims which the Presbyterian party had now adopted."

It does not appear that the alterations in religion met with the cordial approval of the people, or at all events there still remained some lingering remnants of Catholic feeling as will appear from the following statement by Spotswood :—

"In Glasgow, the next Spring, there happened a little disturbance by this occasion. The magistrates of the city, by the earnest dealing of Mr. Andrew Melville and other ministers, had condescended to demolish the cathedral, and build with the material thereof some little churches in other parts, for the ease of the citizens. Divers reasons were given for it; such as the resort of superstitious people to do their devotion in that place; the huge vastness of the church, and that the voice of a preacher could not be heard by the multitudes that convened to sermon; the more commodious service of the people; and the removing of that idolatrous monument (so they called it) which was of all the cathedrals in the country only left unruined, and in a possibility to be repaired. To do this work, a number of quarriers, masons, and other workmen was conduced, and the day assigned when it should take beginning. Intimation being given thereof, and the workmen, by sound of a drum, warned to go unto their work, the crafts of the city in a tumult, took arms, swearing with many oaths, that he who did cast down the first stone, should be buried under it. Neither could they be pacified, till the workmen were discharged by the magistrates. A complaint was hereupon made, and the principals cited before the council for insurrection: where the king, not as then thirteen years of age, taking the protection of the crafts, did allow the opposition they had made, and inhibited the ministers (for they were the complainers,) to meddle any more in that business, saying, that too

many churches had already been destroyed, and that he would not tolerate more abuses in that kind."

At length, in the General Assembly which met at Dundee, in July, 1580, it was declared that the office of a Bishop, as then used and commonly understood, was destitute of warrant from the Word of God, and a human invention, tending to the great injury of the Church. It was also ordained that the bishops should demit their pretended office *simpliciter*, and receive admission *de novo*, to the ministerial office, under pain of excommunication after due admonition. Notwithstanding the illegality of the proceedings by an assembly which set both king and parliament at defiance; and, notwithstanding the opposition both of the court and the aristocracy, such was the activity of the agents appointed by the General Assembly, that the submission of all these Tulchan or titular prelates, with the exception of five, was obtained during the course of the year.

To the violent measures at Dundee, the parliament gave no sanction, but, on the contrary, it was determined to fill the see of Glasgow now vacant, by another Tulchan; this brought on a collision between the court and the Kirk authorities.

In 1580, Melville was removed to the University of Glasgow. His ability as a lecturer, and his learning as a scholar are admitted by every one. But from his connection with the attempt at Ruthven, and his rebellious conduct, he thought it expedient to avoid imprisonment by a flight into England.

He remained in England twenty months, and returned to Scotland in 1585, when he found the king determined to defend episcopacy, such as it was, and his majesty was supported by the nobility. Several interviews took place between the king and Melville, when the democratic and fiery spirit of the Presbyterian could not be restrained within the bounds of decent respect and courtesy.

In 1586, Melville, and his nephew James, who was one of the ministers of Fife, with a view to follow up their persecutions of Adamson, entered into a combination to excommunicate him, for having obtruded himself into the archbishopric, without the sanction of the Kirk, notwithstanding he had received his majesty's confirmation to the appointment. James Melville preached at the opening of the Provincial Synod which met at St. Andrew's, in the month of April, and of which James Wilkie, principal of St. Leonard's College, was president. "The archbishop sat by," says Melville in his Diary, "with a great pontificality and big countenance." He then proceeds to say how ably "he refuted the human and devilish bishopric," and demonstrated the general doctrine that the ambition of the chief rulers in the Kirk had ever brought into it all kinds of corruptions; "and lastly," he says, "coming in particular to our own Kirk of Scotland, I turned to the bishop, sitting at my elbow, and directing my speech to him personally, I recounted to him shortly his life, actions, and proceedings against the Kirk; taking the assembly to witness, and his own conscience before God, if he was not an evident proof and example of that doctrine; whom, being a minister of the Kirk, the dragon had so stung with the poison and venom of avarice and ambition, that, swelling exorbitantly out of measure, he threatened the wreck and destruction of the whole body, if he were not timeously and courageously cut off. This particular being confirmed and cleared, exhortation was directed to the assembly to play the chirurgeon, for preserving of the body, seeing all means of amendment had been long since used upon that most corrupt and monstrous member; and this was done with such power of the Spirit and force of utterance as it pleased God to furnish for the work he had in hand." What are we to think of men who can ascribe their own vindictive humour and sectarian partizanship to a divine influence? According

to this writer's testimony, the unhappy bishop, after the foregoing rebuke, was "so dashed and struck with terror, that he could scarcely sit, and still less stand upon his feet." But not to dwell upon these details, let it be sufficient to say, that Adamson at first refused to answer to the above accusations, alleging it was rather his prerogative to judge his accusers than theirs to judge him. But after being repeatedly summoned, he gave in objections to their procedure, and, at the same time, answers to the charges brought against him. He objected, among other things, that the two Melvilles and the Master of Lindsay who was their coadjutor, were his personal enemies, and ought not, therefore, to sit as his judges; but the synod allowed them to retain their seats, after they had cleared themselves of malice in the customary way. This brought on an altercation between James Melville and the archbishop, in the course of which the former called the latter an unclean beast, a monster, a liar, and a blasphemer, and, among other opprobrious epithets, an asserter of liberty of conscience." A majority of two only voted for the archbishop's excommunication, which made the moderator ashamed to pronounce it; "whereupon," says Spotswood, "a young fellow of the name of Hunter, after a number of members had begun to leave the house, willed them to stay, professing that he was warned by the Spirit to pronounce the sentence; and so, ascending the chair, he read the same out of the book, a few only remaining as witnesses." This conduct on the part of the synod, even Dr. M'Crie admits, was "precipitate and irregular."

The meeting was held in the hall of St. Leonard's College, and its disorderly conduct was imitated the next day by the opposite party; "for then," says Spotswood, "a person of the name of Cunningham came to church during divine service, accompanied by two of the archbishop's servants, and ascending the reader's desk, pronounced sentence of excommunication against Mr. Mel-

ville himself, and others of the ministers of Fife who had been most violent in the cause. Such were the disgraceful proceedings which arose out of this false position in which the Kirk had placed itself, by the novel and uncanonical nature of its constitution, and the insubordinate behaviour of its ministers. It is right to add, that the General Assembly afterwards absolved Adamson from his excommunication; but under a protest from Andrew Melville, and the above-mentioned Hunter, who allowed their vindictive feelings so far to get the better of them as to declare, that "they still held him as one justly delivered to Satan, notwithstanding his absolution."

After this time the king seems to have become for a season reconciled to Presbyterianism, and Melville was received into the royal favour, and especially pleased the king by some verses he was permitted to write and rehearse at the coronation of the queen. Melville availed himself of this temporary favour with royalty, and over his unfortunate rival Adamson, the Titular of St. Andrew's, he obtained a temporary triumph.

On the 5th of June, 1592, the parliament, which had been repeatedly prorogued, convened with the wonted formalities. The assembly having met during the preceeding month, was prepared to present several petitions in behalf of the Church, the substance of which was as follows:—

1. That the acts of parliament made in the year 1584, against the discipline of the Church and liberty thereof, should be abrogated and annulled, and a ratification granted of the discipline whereof they were then in practice.

- 2, That the Act of Annexation should be repealed, and restitution made of the Church's patrimony.

3. That the abbots, priors, and other prelates bearing the titles of churchmen, and giving voice for the Church, without any power and commission from the Church.

should not be admitted, in time coming, to give voice in parliament, or convene in their name.

4. That a solid order might be taken for purging the realm of idolatry and blood, wherewith it was miserably polluted.

As to the last of these petitions, there was little difficulty; the king being as desirous as the ministers to rid the land of popish emissaries, though, perhaps, with a more lenient hand, as he was decidedly averse to a severe execution of the penal laws. It was therefore agreed, that saying of mass, receiving of Jesuits, seminary priests, and Papists trafficking against the king's majesty and the religion presently professed, should be a just cause to infer the crime and pain of treason; with this proviso, however, that if the said priests and Jesuits would satisfy the prince and the Church, the penalty should not be inflicted upon those who had received or concealed them.

But the first petition was the subject of a more protracted deliberation. On the one hand, the king was unwilling to repeal the acts passed in 1584 for the regulation of ecclesiastical affairs, and to ratify the new Discipline although adopted by a large body in the Church; while, on the other hand, he was pressed by the urgency of his civil government, now assailed in various quarters by the most daring rebels. At a previous conference, if we may believe Wodrow, James did not conceal the unfavourable impression made on his mind by the principles and conduct of Knox, Buchanan, and the Regent Murray, nor disguise the apprehension which he entertained from the turbulent characters and undutiful proceedings of the younger clergy, whom it was equally difficult to conciliate or restrain. But yielding to circumstances, he promised to give them full satisfaction in regard to the Polity; and, accordingly, a statute was framed by the legislature, granting a legal sanction to the Presbyterian form of administration, as defined in the Book of Discipline.

There is no doubt that, in the parliament of 1592, the model of ecclesiastical rule, recommended by Andrew Melville and his coadjutors, was ratified by the states of the kingdom and received the royal assent.

Thus was the Kirk, for the first time established, and its character shall be given in the words of its advocate, Dr. Cook:—"The ecclesiastical polity introduced by Melville, exerted in Scotland the malignant influence which might have been anticipated from it; extinguished the feelings, and hardened the hearts of those who gloried in supporting it; spread all the rancour of exasperated bigotry throughout the community; and gave rise to scenes of intolerance and persecution, from which every humane and Christian spirit must shrink with the strongest disapprobation.

In 1596, Melville and a party of his friends, including his nephew James, took occasion to wait on the king, to remonstrate with him regarding his lenient treatment of the Popish lords. It had been previously settled that James should be the spokesman, and accordingly he began in a becoming style; but he had not proceeded far, before Andrew, unable to restrain himself, rudely seized the sleeve of the king's robe and, calling him "God's silly vassal," thus addressed him:—"I tell you again, as I have told you before divers times, that there are two kings and two kingdoms in Scotland. There is King James the head of the Commonwealth, and there is King Jesus the Head of the Church, whose subject King James is, and of Whose kingdom he is not a king, nor a head, but a member. Sir, those whom Christ has called and commanded to watch over His Church," meaning himself and his party, "have power and authority from Him to govern His spiritual kingdom, both jointly and severally; the which, no Christian king or prince should control or discharge, but fortify and assist: otherwise they are not faithful subjects of Christ and members

of His Church. Sir, when you were in your swaddling clothes, Christ Jesus reigned freely in this land, in spite of all His enemies." The time when "Christ reigned freely," was during the government of the four regents, than which there never was a time of greater distraction and misrule in any country. The language and behaviour here adopted by Melville, was very similar to that of Popes Innocent III. and Gregory VII. to the sovereigns of their time; only that they expressed themselves in more dignified language; and such pretensions came with better grace from those who assumed to be the successors of St. Peter and the acknowledged heads of the Western Church, than from a Scottish Presbyterian minister, who had not even undergone any form of ordination, and could show no divine commission for the authority by which he acted.

The Melvillian establishment had now reached its *acme* of perfection; and it might have been expected that the good effects which its zealous friends had anticipated, would have been, at length, experienced. So far from it, the Assembly of this year, which met in Edinburgh, complained that the country was deluged with every species of vice and immorality, to an unprecedented degree; there being (it is added) about four hundred parish kirks destitute of the ministry of the Word, besides the kirks of Argyll and the Isles. What a state of things, after thirty-six years of reformation! Was it any wonder that many of the people returned to Popery? Calderwood, who could not see the real cause of all this disorder, accounts for it thus: "this Kirk was now come to the greatest purity that it ever attained unto, [yet about half the parishes of Scotland were without ministers!] so that her beauty was admirable to foreign kirks; but the devil, envying the happiness and laudable proceedings of the ministers and assemblies of the Kirk, stirred up both Papists and politicians to disturb her peace." In other words,

he and his party bring their Kirk and country into the utmost disorder, and then they call it the work of the devil!

It is an old observation, that no persons need reformation so much as reformers: probably because, in their zeal for the correction of others, they are apt to overlook themselves: they see the mote in their brother's eye, but cannot discern the beam in their own. This was eminently the case with Andrew Melville. His whole attention at this time, was occupied in moulding the Church into a Presbyterian or republican form, which, in his eyes, was a reformation; and yet, in his own offices, as principal of St. Mary's College and rector of the university, he had allowed the worst abuses to prevail. In a visitation of the university in this year, it is recorded,—“Mr. Andrew Melville founded by voting, that he has not performed the office of a rector in the administration thereof, to the ruling and ordering of the university; that neither in the government of the college, nor in teaching, nor in the administration of their rents, has conformed him to the reformed foundation and act of parliament.” “In the new college,” says Spotswood,—“whereof the said Mr. Andrew had the charge, all things were found out of order; the rents ill-husbanded, and the professions neglected; and in place of divinity lectures, political questions were often agitated; as, whether the election or succession of kings were the better form of government? how far the royal power extended? and if kings might be censured for abusing the same, and deposed by the estates of the kingdom?”

The observations of Calderwood and M'Crie, in regard to these abuses, must not be passed over. The former says, “many heavy accusations and complaints were made against Mr. A. Melville, at the visitation of the university; but God so assisted him with courage and utterance, that they could find no advantage against

him ; only they made choice of a new rector, which office, according to custom, he demitted willingly." Melville certainly never wanted "courage and utterance," from whatever source he derived them ; but other requisites must have been wanting to clear him from such serious charges as the foregoing. M'Crie is very angry with Spotswood for bringing forward the above heavy accusations against his favourite, and denies that there is any mention made of them in the evidence taken on the occasion. But Spotswood who was a contemporary, was too much of a gentleman and a Christian, to assert a falsehood ; and, in point of fact, the charges are more than borne out by this very evidence in every particular ; except only as to, the political subjects of the lectures, which are not mentioned, but which circumstance, M'Crie thinks, was probably true, and even justifies Melville for pursuing this line of conduct ! The books of accounts he was very unwilling to produce at all, and did not, till compelled by the commissioners.

The violence, the sedition, the actual treason of the ministers of the Presbyterian Kirk became so offensive, that in 1597, Melville had the mortification to see his system of religion superseded, and a hateful episcopacy, merely titular, restored.

On the accession of James to the throne of England, in 1603, we find Melville complimenting the king in Latin verse, and soon after, writing a lampoon on the English universities, for opposing what is called the Millenary petition.

After the departure of the king from Scotland, the Presbyterian faction, under the influence of Melville, continued to disturb the peace of the country and to excite commotions, notwithstanding some severe measures on the part of the crown. Episcopacy was upheld by the government and legislature, but factiously opposed by the ministers of the Melvillian party. At length, in 1606, the king determined to hold a conference

between the Presbyterian leaders and the English clergy, which produced no good result, and at which Melville displayed the ungovernable character of his savage temper. His conduct was so offensive and gross that he was made a state prisoner.

Melville was at first committed to the surveillance of Dr. Overall, Dean of St. Paul's, and then of the Bishop of Winchester. He was afterwards committed to the tower, where he was confined for three years. His chief amusement, during his imprisonment, consisted in writing Latin verses. At the time of his committal he was deprived of his office in the University of St. Andrew's, and as no remonstrance against this proceeding was made, we may suppose that the University was glad to be relieved from the government of one whose learning was overbalanced by his overbearing haughtiness. Dr. M'Crie says, that "to the discredit of Churchmen, (i. e., Presbyterians,) it must be allowed, that they often discover a great want of generosity, and even of humane feeling in their proceedings," and on the present occasion, the Presbyterian ministers wished to deprive Melville of his income for the current year. They were overruled by the other members of the commission, but this shews that Melville had lost his popularity. At the end of three years he was permitted to retire to Sedan in France, where he became professor of divinity, and died after a lingering illness, in 1612.—*M'Crie's Life. Spotswood's History. Russell. Lyon. Stephens. Skinner.*

MENNO, SIMON.

SIMON MENNO was born at Witnarsum, a village in Friesland, in 1505. He was a priest of the Church of Rome, and, as he himself confesses, a notorious profligate. This man went over to the Anabaptists, at

first, in a clandestine manner, and frequented their assemblies with the utmost secrecy; but in the year 1536, he threw off the mask, resigned his rank and office in the Romish Church, and publicly embraced their communion. About a year after this, he was earnestly solicited by many of the sect to assume among them the rank and functions of a public teacher; and as he looked upon the persons, from whom this proposal came, to be exempt from the fanatical frenzy of their brethren at Munster (though, according to other accounts, they were originally of the same stamp, only rendered somewhat wiser by their sufferings,) he yielded to their entreaties. From this period to the end of his days, that is, during the space of twenty-five years, he travelled from one country to another, with his wife and children, exercising his ministry under pressures and calamities of various kind that succeeded each other without interruption, and constantly exposed to the danger of falling a victim to the severity of the laws. East and West Friesland, together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; from thence he directed his course into Holland, Gelderland, Brabant, and Westphalia, continued it through the German provinces that lie on the coast of the Baltic sea, and penetrated as far as Livonia. In all these places his ministerial labours were attended with remarkable success, and added to his sect a prodigious number of proselytes. Hence he is deservedly looked upon as the common chief of almost all the Anabaptists, and the parent of the sect that still subsists under that denomination. The success of this missionary will not appear very suprising to those who are acquainted with his character, spirit, and talents, and who have a just notion of the state of the Anabaptists at the period of time now under consideration. Menno was a man of genius; though, as his writings show, his genius was not under a very sound judgment.

He had the inestimable advantage of a natural and persuasive eloquence, and his learning was sufficient to make him pass for an oracle in the eyes of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example, as well as by his precepts. A man of such talents and dispositions could not fail to attract the admiration of the people, and to gain a great number of adherents wherever he exercised his ministry. But no where could he expect a more plentiful harvest than among the Anabaptists, whose ignorance and simplicity rendered them peculiarly susceptible of new impressions, and who, having been long accustomed to leaders that resembled frenetic bacchanals more than Christian ministers, and often deluded by odious impostors, who involved them in endless perils and calamities, were rejoiced to find at length a teacher, whose doctrine and manners seemed to promise them more prosperous days.

Menno drew up a plan of doctrine and discipline of a much more mild and moderate nature than that of the Anabaptists already mentioned, but somewhat more severe, though more clear and consistent, than the doctrine of some of the wiser branches of that sect, who aimed at nothing more than the restoration of the Christian Church to its primitive purity. Accordingly, he condemned the plan of ecclesiastical discipline, that was founded on the prospect of a new kingdom, to be miraculously established by Jesus Christ on the ruin of civil government, and the destruction of human rulers, and which had been the fatal and pestilential source of such dreadful commotions, such execrable rebellions, and such enormous crimes. He declared, publicly, his dislike of that doctrine, which pointed out the approach

of a marvellous reformation in the Church by the means of a new and extraordinary effusion of the Holy Spirit. He expressed his abhorrence of the licentious tenets, which several of the Anabaptists had maintained, with respect to the lawfulness of polygamy and divorce : and, finally, considered as unworthy of toleration those fanatics who were of opinion that the Holy Ghost continued to descend into the minds of many chosen believers, in as extraordinary a manner as he did at the first establishment of the Christian Church ; and that He testified this peculiar presence to several of the faithful, by miracles, predictions, dreams, and visions of various kinds. He retained, indeed, the doctrines commonly received among the Anabaptists in relation to the baptism of infants, the millennium, or thousand years reign of Christ upon earth, the exclusion of magistrates from the Christian Church, the abolition of war, and the prohibition of oaths enjoined by our Saviour, and the vanity as well as the pernicious effects, of human science. But, while Menno retained these doctrines in a general sense, he explained and modified them in such a manner, as made them resemble the religious tenets that were universally received in the Protestant Churches ; and this rendered them agreeable to many, and made them appear inoffensive even to numbers who had no inclination to embrace them. It however so happened, that the nature of the doctrines considered in themselves, the eloquence of Menno, which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the religious system of this famous teacher among the Anabaptists, so that it made a rapid progress in that sect. And thus it was in consequence of the ministry of Menno, that the different sorts of Anabaptists agreed together in excluding from their communion the fanatics that dishonoured it, and in renouncing all tenets that were detrimental to the authority of civil government, and by

an unexpected coalition, formed themselves into one community.

He died in 1561, in the Duchy of Holstein. His works were published at Amsterdam, in 1651.

MENOCHIO, GIOVANNI STEFANO.

GIOVANNI STEFANO MENOCHIO was born at Pavia, in 1576, and became a Jesuit at the age of seventeen. Having finished his studies, he was employed by his superiors to expound the Scriptures at Milan, which he did with great applause for many years; he was afterwards appointed to the most honourable posts belonging to the society.

He died at Rome at the age of eighty. His principal works are:—1. *Commentarius totius Scripturæ*, Cologne, 1630, 2 vols. fol. This work is much esteemed on account of the learning and judgment displayed in it. The best edition of it is the one published in Paris, 1719—1724, by father Tournemine, accompanied with *Dissertations on Biblical subjects*. 2. *Hieropoliticon, seu Institutiones Politicæ è sacris Scripturis depromptæ*. 3. *Institutiones Æconomicæ ex Sacris Literis depromptæ*. 4. *De Republica Hebræorum*. 5. *A History of the Life of Jesus Christ in Italian*. 6. *A Sacred History founded on the Acts of the Apostles, also in Italian*. 7. *Dissertations on different Subjects, chiefly intended to elucidate the Scriptures, in 6 vols., in Italian.*—*Weiss*.

MERCATOR, MARIUS.

MARIUS MERCATOR was the friend of St. Augustine, and lived in the fifth century. He is generally believed to have been born in Africa, and to have gone to Italy to

complete his studies ; some maintain him to have been an Italian ; though a layman, he was zealous in maintaining the true faith, and wrote many books against the Pelagians and Nestorians, between the years 418 and 451.

Mercator's writings are many of them translations from Greek and Latin, with prefaces by himself, which are very useful to the student of ecclesiastical history. Father Gerberm published part of his works under the title "*Acta Marii Mercatoris*," Brussels, 1673. The editor added many learned notes, which have been inserted with the works of Mercator in the *Biblioth. Patrum*, tom. xxvii. At the same time, Father Garnier prepared a complete edition of the works of Mercator, which he published at Paris, in 1673, 2 vols. fol. ; he had collected them from the manuscripts of the Vatican and of Beauvais, and added a Commentary, Notes, and many Dissertations.

In 1684, Baluge published a new and more correct edition. The principal works of Mercator are :—*Commonitorium lectori adversum hæresin Pelagii et Celestii, vel etiam scripta Juliani. Liber subnotationum capitula. Theod. Mopsuesteni sermo expositus et confutatus etc.*—*Weiss.*

MERCIER, JOHN LE.

JOHN LE MERCIER, (Latin Mercerus,) born at Uzes, in Languedoc, of noble parents, was destined for the law, which he studied at Avignon and Toulouse ; but soon finding himself irresistibly drawn to the study of languages and biblical literature, he relinquished the law, and gave himself up to his favourite pursuit. He soon became a great proficient in the Latin, Greek, Hebrew, Syriac, and Chaldee Languages. and was well versed in the Rabbinical writings. He was the most

celebrated disciple of Vatablus, and his successor in the Hebrew chair at the Royal College, at Paris. He attained to the highest reputation in this situation: and the Jews who went to hear him, owned that he was the finest Hebrew scholar of his day. He united to an extensive knowledge of the learned languages and vast erudition, a great deal of judgment, candour, and simplicity. He is considered one of the most judicious and learned interpreters of Holy Scripture; his mode of explaining it is more critical and exact than that of most of his predecessors.

He was born a Roman Catholic, but became a convert to Protestantism, and, in consequence, was obliged to quit France during the civil wars, in the time of Charles IX. He retired to Venice, to his friend Arnoul du Ferrier, the French ambassador. On his return to France, he went to visit his native place Uzes, where he was attacked with illness, and died in 1570.

His works are:—*Commentaria in Genesin, Jobum, Proverb. Eccles. et Cantic.*, edited by Beza; *Commentaria Merceri et alior, in quinque priores Prophetas Minores*, a posthumous work, like the preceding, and edited by Peter Cevalerius; *Duodecim Minores Prophetæ Chaldaicæ, cum Versione et Notis*; *Joel, cum R. D. Kimchi Commentariis et Indice Locorum qui ex Thalmude citantur*; *Libellus Ruth, cum Scholiis Masoræ ad Marginem, et succincta in eundem Expositione, cujus Author in MS. exemplari præfertur R. D. Kimchi*; *Chaldæa Translatio Abdiæ et Ionæ*; *Targum Jonathanis in Aggæum*; *Tractatulus de Accentibus Jobi, Prov. et Psalmorum, Authore R. Juda, filio Bilhani Hispano*; *Liber de Accentibus Scripturæ*; *Aben Esra in Decalogum*; *Evangelium Matthæi ex Heb. Latine versum*; *Tabulæ in Chaldæam Grammaticen*; *Alphabetum Hebraicum*; *Eruditio Intellectus, Proverbiorum Libellus, Authore R. Haj Gaon, cum Versione Lat*; *Scutella argentea, Libellus Sententiarum, Auth. R. Joseph. Hys-*

sopæo, cum vers. Lat.; Orus Apollo Niliacus de S. Notis, cum Observationibus; Grammatica Chaldaica cum Abbreviat.; and, Notæ in Thesaurum Ling. S. Pagnini.—*Tabarand.*

MULIN, JAMES.

JAMES MULIN was a native of Limoges, and was educated in Paris, where he graduated in divinity, in 1499. He was rector of the parish of Montmartre, and was afterwards appointed to a canonry in the Church of Notre Dame, at Paris, and in 1525, was chosen grand penitentiary. He was imprisoned in the Louvre, in 1527, for having violently attacked some of the household of Francis I., whom he suspected to be favourable to the principles of the Reformation. On receiving his liberty at the end of two years, he became vicar-general of Paris, also archpriest of the church of the Madeleine. He is chiefly known for having been the first person who published a Collection of the Councils. He was also a defender of Origen, whose works he published in four volumes, folio, in 1511. He died in 1541.—*Moreri. Du Pin.*

MERRICK, JAMES.

JAMES MERRICK was born on the 8th of January, 1720. He received his primary education at Reading, and, failing in his trial for a scholarship at St. John's College, Oxford, he went to Trinity, where he became a scholar in 1737, and a fellow in 1744. He was ordained at the proper age. But though he occasionally officiated, he was unable, through weak health, to undertake the charge of a parish. His piety was fervent, and his charities so extensive that he was regarded by his

friends as a saint, and he is styled by Bishop Lowth "one of the best of men, and most eminent of scholars."

In 1734, while he was yet at school, he published *Messiah*, a Divine Essay, printed at Reading; and in April, 1739, before he was twenty years of age, he was engaged in a correspondence with the learned Reimaruss. The imprimatur from the vice-chancellor, prefixed to his translation of Tryphiodorus, is dated October 26th 1739, before he had taken his bachelor's degree. In Alberti's last volume of Hesychius, published by Ruhnkensius, are many references to Mr. Merrick's notes on Tryphiodorus, which are all ingenious, and serve to illustrate the Greek writer by historical and critical explanations; many of them have a reference to the New Testament, and show how early the author had turned his thoughts to sacred criticism. The translation itself is correct, and truly poetical. It was printed in 8vo, at the Clarendon press, but without date or publisher's name. He also wrote:—A Dissertation on Preverbs, Chapter iv. containing occasional remarks on other passages in sacred and profane writers; Prayers for Time of Earthquakes and violent Floods; this was printed in London, in 1756, when the earthquake at Lisbon had made a very serious impression on the public mind; An Encouragement to a Good Life, particularly addressed to some soldiers quartered at Reading; Poems on Sacred Subjects; A Letter to the Rev. Joseph Warton, chiefly relating to the Composition of Greek Indexes; Annotations, critical and grammatical, on the three first Chapters of the Gospel according to St. John; The Psalms translated, or paraphrased, in English verse; Annotations on the Psalms; A Manual of Prayers for Common Occasions; this is one of the books distributed by the Society for Promoting Christian Knowledge, who have also an edition of it in the Welsh language. Merrick occasionally composed several small poems, inserted in Dodsley's Collection; and some c

his classical effusions may be found among the Oxford gratulatory poems of 1761 and 1762. In the second volume of Dodsley's Museum is the Benedicite paraphrased by him.

He resided principally at Reading, where he died on the 5th of January, 1769.—*Coates's History of Reading. Woode's Life of Warton.*

MERTON, WALTER DE.

WALTER DE MERTON, the founder of Merton College, Oxford, was born and educated at Merton, in Surrey, being the son of a clergyman, William de Merton, Archdeacon of Berks. Although the celibacy of the clergy was enforced upon the clergy, such was the immorality of the Medieval Church, induced partly by this circumstance, that the fact of his having a son reflected no discredit, in the public opinion, upon William de Merton, who was buried in the same tomb with his concubine, Christiana, daughter of Walter Fitz-Oliver, of Basingstoke, in the Church of St. Michael, Basingstoke.

Walter de Merton was in possession of his family estate in 1239, and, inheriting from his mother the manor of St. John, he founded, in 1261, the hospital of St. John, for poor and infirm clergy.

He had two stalls in St. Paul's Church, London, and in 1259, he was one of the prebendaries of Exeter. He held, according to some, the vicarage of Patton, in Bedfordshire, until his elevation to the mitre. Other accounts make him a canon of Salisbury and rector of Stratton.

He was Lord High Chancellor of England for many years before he was a bishop, having practised in the court of chancery as king's clerk, and then as prothonotary. He was chancellor in 1258, and though deprived

of the office by the barons, he was restored in 1261. He was consecrated Bishop of Rochester, in 1274.

Having turned his attention to the subject of education, he had begun some years before his consecration the foundation of a college at Maldon, in Surrey, but he changed his purpose, and in the year of his consecration began the erection of Merton College, Oxford. His death was occasioned by a fall from his horse, in fording a river in his diocese; soon after which accident he died, October 27th, 1277. He was interred on the north side of St. William's Chapel, at the north end of the cross aisle in Rochester Cathedral, with a marble monument, which had probably been injured or decayed, as in 1598, the present monument was erected by the society of Merton College, at the suggestion of the celebrated Sir Henry Savile, then warden of the college.—*Godwin. Wood. Chalmers.*

MESENGUY, FRANCIS PHILIP.

FRANCIS PHILIP MESENGUY was born at Beauvais, in 1677. He became a literary professor in the college of that place for several years; he was afterwards appointed to preside over the rhetorical class in the College of Beauvais, of which Rollin was the principal, and after holding several employments under him, became the coadjutor of his successor Coffin. His zeal for some points not approved at court, and especially his opposition to the bull, *Unigenitus*, having undermined his favour there, he quitted his college, and, after acting as catechist in the parish of St. Stephen for a short time, where his Jansenism gave offence to many of the clergy, and especially to his own pastor, he retired to St. Germain, where he spent the rest of his life in retirement, and employed himself in several considerable works. He died in 1763.

His works are:—1. Pious Exercises, taken from Holy Scripture and the writings of the fathers. 2. New Testament with Notes. 3. Abridgment of the Old Testament, in 1 vol.; and another accompanied with Notes explaining the literal and spiritual meaning. 4. Exposition of Christian Doctrine, or Instructions relative to the Principal Truths of Religion. The author has been accused in this book of trying to propagate the maxims of his school, and to reproduce some of the propositions of Quesnel; it gave great offence at Rome, and an Italian edition having been published, it was condemned by Clement XIII. 5. The Constitution Unigenitus, with remarks. 6. Letters to a friend, on the Constitution Unigenitus. These works produced a great effect at the time they were written. He was also employed on the Missal of Paris, and in writing the Lives of the Saints, published by the Abbé Soujet.—*Picot.*

METHODIUS.

METHODIUS, a father of the Church, flourished at the close of the third and the beginning of the fourth century. By Eusebius he is not mentioned; the reason, as is generally supposed, being, that Methodius wrote vehemently against Origen, pointing out his doctrinal errors, whereas, Eusebius, who was more of a literary man than a divine, was one of his great admirers. But honourable mention is made of Methodius by Epiphanius, St. Jerome, and others. Methodius was, first, Bishop of Olympius, and then of Tyre. He suffered martyrdom in the Diocletian Persecution, A.D. 311 or 312. He wrote a work against Porphyry; of this there is now nothing remaining except a few fragments; The Banquet of Ten Virgins, or of Chastity. There are large extracts from this work in Photius; and it may be seen

entire in Combefis's Auctuarium. The Book of the Resurrection; this was written against Origen; extracts from it are given by Photius, and Epiphanius has transcribed a considerable part of it into his work about Heresies; Concerning the Pythoness; of this, which was likewise written against Origen, nothing now remains; Commentaries on Genesis, and the Canticles; this is lost; in Photius there are large extracts from his treatise on Free Will, or the Origin of Evil; and also extracts from another work of Methodius, written against Origen, and entitled, Of the Creatures, which is not mentioned by Jerome. Theodoret has quoted a passage of Methodius out of a piece entitled, A Discourse of Martyrs, of which there is nothing else remaining; neither have we anything of a dialogue called Xenon, which is noticed by Socrates. There are also some other pieces extant which are ascribed to him; such as, A Homily concerning Simeon and Anna; another, Upon our Saviour's Entrance into Jerusalem; a work entitled Revelations, and A Chronicle. A Latin version of the Revelations, above mentioned, is inserted in the third vol. of the Bibl. Patr.; and in 1644, Combefis published at Paris, all the works and fragments of Methodius, which could then be met with in Greek and Latin, together with the works of Amphilocheus and Andrew, Bishop of Crete, fol. illustrated with notes.—*Epiphanius. Jerome. Du Pin. Cave. Lardner.*

METHODIUS, THE CONFESSOR.

METHODIUS, THE CONFESSOR, was born at Syracuse, at the beginning of the ninth century. He was ordained priest by Nicephorus, Patriarch of Constantinople: and when that prelate was driven from his see, he went to Rome to obtain the interest of Paschal, the Roman Pope, in his patron's behalf. His intercourse with Rome corrupted

his principles, and he became so zealous an advocate of image worship, that by the Emperor Michael, and afterwards, by Theodosius, he was cast into prison.

In 842, under the Empress Theodora, he recovered his liberty, and was preferred to the Patriarchate of Constantinople, where he called a synod, by which the Iconoclasts were condemned, and image worship, for a season, re-established in the Greek Church. He died in 847. He was the author of a Constitution, or Manual for the Restoration of Apostates, which may be seen in Goar's *Rituale Græcorum*.

METROPHANES CRITOPULUS.

METROPHANES CRITOPULUS, a Greek, who flourished in the seventeenth century, was sent into England by the celebrated Cyril Lucar, to be instructed in the doctrine and discipline of the Church of England, and to receive his education. By the recommendation of Archbishop Abbot, then Archbishop of Canterbury, he became a member of Baliol College, Oxford, where he remained till 1622. On his return to his own country, he became Metropolitan of Memphis, and was afterwards elected Patriarch of Alexandria. The time of his death is not known, but it did not take place before the year 1640. He is the author of a Confession of Faith of the Greek Church, printed at Helmstadt, in Greek and Latin, in 1661. It is very orthodox and catholic, decidedly anti-Roman and Protestant; in many things holding the *via media*.—*Saxii Onomast.* Neale.

MICHAELIS, JOHN DAVID.

JOHN DAVID MICHAELIS was born at Halle, in Lower Saxony, in 1717. His father, being professor of divinity

and the Oriental languages, he soon became a good Oriental scholar, but he lamented through life, that his Greek education was much neglected. He was well instructed in the Latin language, at the public School of the Orphan House, to which he was sent in 1729. Here he studied the Philosophy of Wolf, though strictly prohibited at Halle, and became a Pelagian.

In 1733, he became a member of the University of Halle, where he displayed both his talents and his arrogance; his arrogance in speaking with disrespect of his superiors, and his talents in the great progress which he made in his studies. In 1739, he took his degree and became assistant lecturer to his father. In 1741, he paid a visit to England, and was employed for the greatest part of a year and a half as preacher in the German Chapel, in St. James's palace. He visited Oxford, and there attended the lectures on Hebrew Poesy of Bishop Louth. He also availed himself of the opportunity to ransack the stores of eastern MSS. in the Bodleian library.

Upon his return to Halle, he resumed his labours as assistant to his father, and delivered lectures on the historical books of the Old Testament, the Syriac and Chaldee languages, and also upon the Classics.

His fame being thus established, he accepted an offer that was made to him by Münchausen, in 1745, of going to Gottingen, in the capacity of private tutor, notwithstanding that he was to have only a small salary. In the year 1746, he was made extraordinary professor of philosophy in the University of Gottingen; and in 1750, professor in ordinary in the same faculty. In 1751, he was appointed secretary to the newly instituted Royal Society of Gottingen; of which he afterwards became director, and about the same time was made aulic counsellor by the Court of Hanover. During the year 1750, he gained the prize in the Royal Academy of Berlin, by an essay "On the Influence of Opinions on Lan-

guage, and Language on Opinions ;” which added to his reputation in foreign countries, where he was already well known by his former works, chiefly on Scriptural and Theological subjects, and the Hebrew language, which will be noticed at the end of this article.

In 1756, he formed his project for sending a mission of learned men into Egypt, Arabia, and India, for the purpose of obtaining such information as might throw light on geography, natural history, philology, and Biblical learning. He first conceived the idea of such a mission, which he communicated by letter to the privy counsellor Bemstorf, who laid it before his sovereign Frederic V. King of Denmark. That prince was so well satisfied of the benefits which might result from such an undertaking, that he determined to support the expence of it; and he even committed to Michaelis the management of the design, together with the nomination of proper travellers, and the care of drawing up their instructions.

In the year 1761, Michaelis was appointed librarian to the Royal Society, and in the course of the year became director. In 1770, some differences having arisen between him and his colleagues in Gottingen, he resigned the directorship, and withdrew his name from the list of members. In 1775, Count Höpkin, who, eighteen years before, had prohibited the use of his writings at Upsal, now prevailed upon the King of Sweden to confer upon Michaelis the order of the Polar Star, on which occasion, he chose for a motto, the words *Libera Veritas*. In 1786, he was raised to the rank of aulic counsellor of Hanover; in the following year, the Academy of Inscriptions at Paris elected him a foreign member of that body; and in 1768, he was chosen a member of the Royal Society of London. In the summer of 1791, his strength was so greatly diminished, that, after he had begun a course of lectures, he was obliged to relinquish them. He continued his literary exertions, however, as long as he was able,

and a few weeks before his death, shewed a friend several sheets, in manuscript, of Annotations which he had lately written on the New Testament.

He died on the 22nd of August, 1791. Michaelis is chiefly known as a Hebrew scholar. He never possessed an accurate acquaintance with Greek and Latin, and his knowledge of Arabic was superficial. His Pelagian opinions are discoverable in his works, and his character is not represented as very amiable. He never concealed his wonderfully high opinion of his own abilities, and he was accused of avarice. His principal works are:—*De Antiquitate Punctorum Vocalium; Rudiments of Hebrew Accentuation; A Hebrew Grammar; De Mente et Ratione Legis Mosaicæ usuram prohibentis; Ad Leges divinas de Pœnâ Homicidii, Diss. II.; Thoughts on the Atonement of Christ; De Prisca Hierosolyma Diss.; Paraphrase and Annotations on the Epistles of St. Paul to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon; Introduction to the New Testament; Thoughts on the Scripture Doctrine of Sin, as consistent with Reason; Argumenta Immortalitatis Animarum ex Mose collecta; System of typical Divinity; Curæ in Versionem Syriacum Actuum Apostolorum; Syntagma Commentationum; Critical Lectures on the three important Psalms which treat of Christ, x. xl. cx.; Compendium Theologiæ Dogmaticæ; Questions proposed to a Society of literary Men, who undertook a Journey to Arabia, by command of the King of Denmark; Explanation of the Epistle to the Hebrews; Annotationes ad Glocestrii Ridley Diss. de Versionibus Nov. Test. Syriacis; Treatise on the Syriac Language, and its use, with the first Part of a Syriac Chrestomathy; Specilegium Geographiæ Hebræorum exteriæ, post Bochartum; Fundamental Interpretation of the Mosaic Law; German Translation of the Old Testament, with Notes, for the Unlearned; Attempt to explain the Seventy Weeks of Daniel; Grammatica*

Syriaca ; Oriental and Exegetical Library, 13 vols. 8vo. ; Abulfedæ Tabulæ Ægypti ; Thoughts on the Doctrine of Scripture concerning Sin and Satisfaction ; Arabic Grammar and Chrestomathy ; Illustration of the Burial and Resurrection of Christ, from the four Evangelists ; Supplementa ad Lexicon Hebraicum ; New Oriental and Exegetical Library, 9 vols. 8vo ; Introduction to the Writings of the Old Testament ; Translation of the Old Testament ; Translation of the New Testament ; Observationes Philologicæ et Criticæ in Jeremiæ Vaticin. et Threnos ; and several contributions to the Memoirs of the Royal Society of Göttingen, and other foreign journals and periodical works. A translation of his able Commentary on the Laws of Moses was published by Dr. Alexander Smith in 1814, 4 vols. 8vo. His Introduction to the New Testament was translated into English from the first edition, and published in 1761, 4to. In 1788, the author published his fourth edition of that work, in 2 vols. 4to. Of this edition, an English translation was published by Dr. Herbert Marsh, late Bishop of Peterborough, 6 vols. 8vo.—*Gent. Mag.*, 1792. *Marsh's Preface.*

MICHAELIS, JOHN HENRY.

JOHN HENRY MICHAELIS, an ancestor of the preceding, was born in 1668, at Klettenburg, in Hokenstein, and became a professor at Halle. Here he published, with the assistance of professor Francke, *Conamina brevioris Manuductionis ad Doctrinam de Accentibus Hebræorum Prosaicis*. In 1696, he published, *Epicrisis Philologica de reverendi Michaelis Beckii, Ulmensis, Disquisitionibus Philologicis, cum Responsionibus ad Examen XIV. Dictor. Gen.* In 1698, he went to Frankfort, where he studied Ethiopic under the direction of Job Ludolf. In 1699, he succeeded Francke in the Greek professorship

at Halle; and in 1707, he was made keeper of the University library. He was afterwards nominated professor of divinity in ordinary, and admitted to the degree of D.D. In 1732, he was made senior of the faculty of divinity, and inspector of the theological seminary. He died in 1738. He published, besides the works already mentioned:—*Dissertationes de Accentibus, seu Inter-
 distinctionibus Hebræorum Metricis*; *Dissertationes de
 Angelo Deo*; *Nova Versio Latina Psalterii Æthiopici,
 cum Notis Philologicis*; *Claudii Confessio Fidei, cum
 Jobi Ludolfi Versione Latina, Notis et Præfatione*; *De
 Peculiaribus Hebræorum loquendi Modis*; *De Historia
 Linguae Arabicæ*; *Dissertationes de Textu Novi Testa-
 menti Græco*; *Biblia Hebraica*; *Uberiorum Annotatio-
 num in Hagiographos, Volumina tria*; *De Codicibus
 manuscriptis Biblico-Hebraicis, maximè Erfurtensibus*; *De
 Usu Septuaginta Interpretum in Novum Testamen-
 tum*; *De Targumin. De Libro Coheleth, seu Ecclesi-
 astes Salomonis*; *De Cantico Canticorum Salomonis*; *Introductio
 Historico-theologica in Sancti Jacobi minoris
 Epistolam Catholicam*; and, *De verâ Gratiâ Jesu
 Christi, quâ propriè Christiani sumus, et salvamur.*—
Moreri.

MICRELIUS.

MICRELIUS, a Lutheran professor, was born at Caslin, in Pomerania, in 1597. In 1624, he was made professor in rhetoric; in 1627, rector of the Senate School; and in 1649, rector of the Royal College, and professor of theology at Stettin. He died in 1658. He wrote:—*Lexicon Philologicum*; *Lexicon Philosophicum*; *Syntagma Historiæ Mundi*; *Syntagma Historiæ Ecclesiasticæ*; *Ethnophronius contra Gentiles de Principiis Religionis Christianæ*; to this he afterwards added a continuation, *Contra Judæos Depravationes*; *Tabellæ*

Historicæ, ad Millen. et Secularia Regnorum et Rerum-public. Tempora dijudicanda Necessariæ; Tractatus de Copia Rerum et Verborum, cum Praxi continua Præceptorum Rhetor.; Archæologia; Arithmetica, usus Globorum, et Tabular. Geographicar.; Orthodoxia Lutherana contra Bergium; and numerous theses, disputations, orations, &c.

MIDDLETON, CONYERS.

CONYERS MIDDLETON, celebrated in the literary world as the author of *The Life of Cicero*, and as a controversialist justly to be censured, was born at York, in 1683, and was educated at Trinity College, Cambridge, where he was chiefly distinguished for his enmity to the master, the celebrated Dr. Bentley, to whose *Life* the reader is referred for the controversy which arose between these eminent men, more distinguished for their learning than for their Christian temper.

In 1724, Middleton went to Italy, and on his return to England involved himself, with his usual love of disputing, in a controversy with Dr. Mead and other medical men of learning, by publishing a tract entitled, *De Medicorum apud Romanos veteres degentium Conditione Dissertatio*; qua, contra Viros celeberrimos Jac. Sponium et. Ric. Meadium M.D.D. servilem atque ignobilem eam fuisse ostenditur. In 1729, he published, *A Letter from Rome*, showing an exact Conformity between Popery and Paganism; or, the Religion of the present Romans derived from that of their Heathen Ancestors, 8vo. His tone and style in this work was justly offensive to every pious mind, and it was suspected that he had as little regard for the miracles of the Apostles as he had for those of the Papists. This suspicion was confirmed by his next publication in 1731, which was a letter to Dr. Water-

land, containing some remarks on the reply of the latter to Tindal's Christianity as old as the Creation. This letter, which was first published anonymously, but was soon known to be written by Middleton, gave great offence. Peace, Bishop of Rochester, replied to it; and so strong was the feeling against Middleton, that he was nearly deprived of his degrees, and nearly degraded from his office of public librarian. Finding it necessary to make an explicit avowal of his sentiments with regard to religion, Middleton published, in 1732, *Some Remarks on a reply to the Defence of the Letter to Dr. Waterland*, wherein the Author's Sentiments, as to all the principal points in dispute, are fully and clearly explained in the manner that has been promised, 1732, 8vo. The indignation of every man of piety was excited by this publication. There was also published, in 1733, an anonymous pamphlet, entitled, *Observations addressed to the Author of the Letter to Dr. Waterland*; which was written by Dr. Williams, public orator of the University; and to which Middleton replied in, *Remarks on Some Observations, &c.* The purpose of Williams was to prove Middleton an infidel; that his letter ought to be burnt, and himself banished: and he then presses him to confess and recant in form. For the controversy with Waterland, the reader is referred to the *Life* of that very learned divine, whom Middleton was accustomed to asperse with great malignity.

In 1731, he was appointed Woodwardian professor, and in 1734, librarian to the University. Here he engaged in literary pursuits, and in 1741, in his great work, by which alone he is honourably known to Protestants, *The History of the Life of Marcus Tullius Cicero*. In 1747, he published, *An Introductory Discourse to a larger work, designed hereafter to be published, concerning the Miraculous Powers which are supposed to have subsisted in the Christian Church from the earliest Ages, through several successive centuries; tending to*

shew, that we have no sufficient reason to believe, upon the authority of the primitive fathers, that any such powers were continued to the Church after the days of the Apostles, &c. 4to. This publication was justly and severely censured by all who had any feeling of regard for the Christian religion. It was refuted by Drs. Stebbing and Chapman, in reply to whose Strictures he published, in 1748, Remarks on two Pamphlets lately published against Dr. Middleton's Introductory Discourse, &c. 8vo. In 1749, he published the larger work which he had promised, under the title of, A Free Enquiry into the Miraculous Powers, which are supposed to have subsisted in the Christian Church from the earliest ages, through several successive centuries, &c. 4to. This work gave even more offence than his Letter to Dr. Waterland, and was severely censured. The most distinguished and applauded champions on the side of Christianity were Dodwell, Church, and Chapman, and the University of Oxford honoured the two former with the degree of D.D. Middleton published an answer under the title of, A Vindication of the Free Enquiry into the Miraculous Powers, &c. from the Objections of Dr. Dodwell and Dr. Church. In 1750, he published, An Examination of the Lord Bishop of London's (Dr. Sherlock's) Discourses concerning the Use and Intent of Prophecy, &c. This examination was confuted by Dr. Rutherford, divinity professor of Cambridge. Middleton died at Hildersham, on the 28th of July, 1750, in the sixty-seventh year of his age. The writer of the article on Middleton in the General Biography, sums up his character with great justice and ability.

“Dr. Middleton's reputation as a man of great learning and splendid talents may still be supported by his writings, but in his personal character, little will be found that is amiable, dignified, or independent. His religion was justly suspected, and it is certain that his

philosophy did not teach him candour. He had been opposed, without respect, by many of the clergy, and in revenge, he attacked the Church, to which he professed to belong, and in which he would have been glad to rise, if he could.

“With respect to his talents as a writer, he tells his patron, Lord Hervey, in his dedication of ‘The Life of Cicero,’ that ‘it was Cicero who instructed him to write; your lordship,’ he goes on, ‘who rewards me for writing: for next to that little reputation with which the public has been pleased to favour me, the benefit of this subscription is the chief fruit that I have ever reaped from my studies.’ Of this he often speaks, sometimes in terms of complaint, and sometimes, as in the following passage, in a strain of triumph: ‘I never was trained,’ says he, ‘to pace in the trammels of the Church, nor tempted by the sweets of its preferments, to sacrifice the philosophic freedom of a studious, to the servile restraints of an ambitious life: and from this very circumstance, as often as I reflect upon it, I feel that comfort in my own breast, which no external honours can bestow. I persuade myself, that the life and faculties of man, at the best but short and limited, cannot be employed more rationally or laudably, than in the search of knowledge, and especially of that sort which relates to our duty, and conduces to our happiness, &c.’ This, however, was the philosophy of a disappointed man. It is true, indeed, that he felt the free spirit he describes, which was manifest in all his writings, yet from many of them it is no less clear that he felt anger and disappointment also, at not being preferred, according to his own internal consciousness of merit. So inconsistent are even the most able men. He made his preferment impossible, and then repined at not obtaining it. Some of his late biographers have endeavoured to prove what a ‘good Christian’ he was; he had the same opinion of himself, but it is not easy

to discover what, in his view, entered into the character of a good Christian. That he was an apostate, as some of his antagonists have asserted, may be doubtful, or perhaps easily contradicted. From all we have seen of his confidential correspondence, he does not appear to have ever had much to apostatize from. As far back as 1733, he says, in one of his letters to Lord Herve, 'It is my misfortune to have had so early a taste of Pagan sense, as to make me very squeamish in my Christian studies.'

"In the following year he speaks of one of the most common observances of religion in a manner that cannot be misunderstood: 'Sunday is my only day of rest, but not of liberty; for I am bound to a double attendance at Church, to wipe off the stain of infidelity. When I have recovered my credit, in which I make daily progress, I may use more freedom.' With such contempt for Church and Churchmen, it can be no wonder that Dr. Middleton failed both of preference and respect."—*Biog. Brit. Chalmers. Nichol's Bowyer.*

MIGNOT, STEPHEN.

STEPHEN MIGNOT was born at Paris, March 17th, 1698, and received his degree of D.D. in that university, in April 1722. He died in 1771. He was the author of:—The Rights of the State and of the Prince, with Reference to the Estates of the Clergy; The History of the Contest between Henry II. and St. Thomas of Canterbury; The Reception of the Council of Trent in Catholic Countries; A Paraphrase of the Psalms; A Paraphrase of the Book of Wisdom; A Paraphrase of the New Testament; An Analysis of the Truths of the Christian Religion; Reflections on the Preliminary Information requisite for an Acquaintance with Chris-

tianity; and, A Memoir relating to the Liberties of the Gallican Church—*Necrologie des Hommes celebres pour Année, 1772.*

MILL, JOHN.

JOHN MILL was born at Shap, in Westmoreland. The exact year of his birth is not known, though it was probably in 1645. In 1661, he entered as a servitor at Queen's College, Oxford, where he graduated in 1666, taking his M.A. degree in 1669, when he became a tutor of his college and was ordained. In 1676, he became chaplain to Dr. Lamplugh, Bishop of Exeter, by whom he was presented to a secondary stall in his cathedral. In July, 1680, he took his degree of B.D.; in August, 1681, he was presented by his college to the Rectory of Blechingdon, in Oxfordshire; and in December of that year he proceeded D.D., about which time he became chaplain in ordinary to Charles II. In 1685, he was elected principal of St. Edmund's Hall, a station which he held till his death. In 1704, Archbishop Sharp obtained for him from Queen Anne, a prebend of Canterbury, in which he succeeded Dr. Beveridge, then promoted to the see of St. Asaph. He had just completed his great undertaking, the new edition of the Greek Testament, when he died of an apoplectic fit, June 23, 1707. Of his *Magnum Opus*, the following is the account given by Hartwell Horne:—The labour of thirty years was devoted to this edition by Dr. Mill, who finished it only fourteen days before his death. The text, which is that of Robert Stephens's edition of 1550, is beautifully printed; and the various readings and parallel passages are placed below. Dr. Mill has inserted all the previously existing collections of various readings; he collated several original editions, procured extracts from hitherto uncollated Greek MSS. and re-

vised and augmented the extracts from the Gothic and Coptic versions which had appeared in Bishop Fell's edition; and added numerous readings from other ancient versions, and from the quotations of the New Testament in the writings of the fathers. The prolegomena contain a treasure of sacred criticism. Michaelis observes that, "notwithstanding those of Wetstein, they still retain their original value, for they contain a great deal of matter which is not in Wetstein; and of the matter which is common to both, some things are more clearly explained by Mill." This edition was reprinted by Kuster at Rotterdam, in 1710, in folio, with the readings of twelve additional MSS., some of which had been previously but imperfectly collated. Whatever readings were given in Mill's Appendix, as coming too late for insertion under the text, were in this second edition transferred to their proper places. In point of accuracy, however, Kuster's edition is considered inferior to that of Dr. Mill. There are copies of Kuster's edition with the date of Amsterdam, 1723, in the title page, but Marsh says that it probably is nothing more than the edition of 1710 with the new title page. Some copies are also dated 1746.

The various readings of Dr. Mill, amounting to 30,000, were attacked by Dr. Whitby, in 1710, in an elaborate work entitled *Examen Variantium Lectionum Johannis Millii*. It was afterwards annexed to Whitby's Commentary on the New Testament. See an account of this treatise in Michaelis, vol. ii., pp. 460—462. Dr. W.'s arguments were applied by Anthony Collins against Divine Revelation, in his Discourse on Free-thinking; which was refuted by Dr. Bentley under the assumed title of Philelautherus Lipsiensis, "whose reply," says Bishop Marsh, "has been translated into several foreign languages, and should be studied by every man who is desirous of forming just notions of Biblical criticism." (Lectures, part ii., p. 13.)—*Kennett. Horne.*

MILNER, JOHN.

JOHN MILNER was born at Skircoat, in the Parish of Halifax, and was baptized on the 10th of February, 1627-8. He was educated at the Grammar School of Halifax, till he was fourteen years of age, when he went to Christ's College, Cambridge. His first curacy was at Middleton, in Lancashire, but he was forced thence, on Sir George Booth's unsuccessful attempt to restore Charles II. a little before the disastrous battle of Worcester. After this he retired to the place of his nativity, where he lived till 1661, when Dr. Lake, then Vicar of Leeds, and his brother-in-law, gave him the curacy of Beeston, in his parish. In 1662, he was made minister of St. John's, in Leeds. He was elected Vicar of Leeds, in 1673, and in 1681, was chosen prebendary of Ripon. At the Revolution, in 1688, he became a Nonjuror, and was in consequence deprived of his preferments, but Thoresby adds, that he was not in the number of those Nonjurors who set up congregations in opposition to the public, but constantly attended the parish until he retired to St. John's College, Cambridge, where he spent the remainder of his days, continuing a Nonjuror till his death, in 1702. His works are:—*Conjectanea in Isaiam*, ix. 1; *Item in parallela quædam Veteris ac Novi Testamenti, in quibus versionibus LXX interpretum cum Textu Hebræo conciliatio, &c.*; A collection of the Church History of Palestine, from the Birth of Christ, to the beginning of the Empire of Diocletian; A short Dissertation concerning the Four last Kings of Judah; this was occasioned by Joseph Scaliger's *Judicium de Thesi Chronologica*; *De Nethinim sive Nethinæis, &c. et de iis qui se Corban Deo nominabant, disputatiuncula, adversus Steuch.* *Eugubinum, Card. Baronium*; An Answer to the Vindication of a Letter from a person of quality in the North, concerning the pro-

fession of John, late Bishop of Chichester ; A Defence of the Profession of John (Lake), Lord Bishop of Chichester, made upon his death-bed, concerning passive Obedience, and the new Oaths ; with some Passages of his Lordship's Life ; A defence of Archbishop Usher against Dr. Cary and Dr. Is. Vossius, with an Introduction concerning the uncertainty of Chronology and an Appendix touching the Signification of the Words, &c., as also the Men of the great Synagogue ; A Discourse of Conscience ; A View of the Dissertation upon the Epistles of Phalaris, Themistocles, &c., lately published by the Rev. Dr. Bentley ; also of the Examination of that Dissertation by the Hon. Mr. Boyle ; A brief Examination of some passages in the Chronological Part of a Letter written to Dr. Sherlock in his Vindication ; An Account of Mr. Locke's Religion, out of his own Writings, and in his own Words ; together with Observations, and a two-fold Appendix ; Animadversions upon Mons. Le Clerc's Reflections upon our Saviour and his Apostles, &c., primitive Fathers, &c.—*Thoresby's Vicaria Leodiensis.*

MILNER, JOSEPH.

JOSEPH MILNER was born in the Parish of Leeds, in 1744 ; his father being a weaver in bad circumstances. He was educated at our Grammar School, at that time under the superintendence of an efficient master and benevolent man, Mr. Moore. Young Milner was so eminent for his talents, industry, and good conduct, that Mr. Moore exerted himself and at last obtained the means of sending him to Catharine Hall, Cambridge, where he took his bachelor's degree, in 1766, and obtained one of the chancellor's medals. On entering into orders he became master of the Grammar School, at Hull, where he was also chosen afternoon lecturer.

He was afterwards presented to the vicarage of North Ferriby; and latterly to that of the Holy Trinity Church, in Hull. He died, Nov. 15, 1797.

His principal publications are:—Some Passages in the Life of William Howard; an Answer to Gibbon's Attack on Christianity; Essays on the Influence of the Holy Spirit. But the work for which he is best known is his History of the Church of Christ, of which he lived to complete three volumes, which reach to the thirteenth century. A fourth volume, in two parts, was afterwards edited from his MSS., by his brother Isaac, reaching to the sixteenth century. Since his death, two volumes of his Practical Sermons have been published, with a Life of the Author by his brother, the Dean of Carlisle. A complete edition of his works was published in 1810, by the Dean of Carlisle, in 8 vols. 8vo.

No greater proof can be given of his piety, than the fact that he was for sometime persecuted as a Methodist; that being the title at that period given to all who were more than ordinarily pious. But he was no Methodist. He was rather a Calvinist, and was accustomed to view things so much through the Calvinistic medium, that, without intending it, he has often given a wrong colour to facts in his history; which, in many respects valuable, is strongly tinged with party feeling, and was written without sufficient study of contemporary authors.—*Life, by the Dean of Carlisle.*

MINUTIUS, FELIX.

FELIX MINUTIUS, who flourished in the third century, was, as is generally supposed, a native of Africa. He was a convert to Christianity, and resided in Rome, where he followed the profession of a lawyer. He was the author of a Defence of Christianity, entitled "Octavius," and written in the shape of a dialogue.

To discover the time at which he composed this Dialogue, has been the subject of much inquiry amongst critics. But inquiries of that nature are little adapted to the present work ; and, therefore, it may suffice to observe, that Minutius appears to have imitated Tertullian, and to have been copied by Cyprian, in his *Treatise de Idolorum vanitate* : and hence, that the Dialogue may, by plausible conjecture, be referred to the reign of the Emperor Caracalla. The speakers in the Dialogue are, Cæcilius, a Heathen, and Octavius, a Christian ; and Minutius, as their common friend, is chosen to moderate between the two disputants. It is generally supposed that Minutius meant to report the very arguments employed by Cæcilius and Octavius in the course of their disputation. But this is exceedingly improbable. The Discourses of the Heathen and of the Christian, are made to tally with each other, according to the wont of the schools ; the topics are numerous, and the authorities urged are still more numerous. No one could have recollected, after an interval of many years, the precise arrangement of the two discourses, and all their topics and authorities. We may therefore suppose, that Cæcilius and Octavius disputed about religion, and that Cæcilius was converted to Christianity by his antagonist ; but, we cannot with any likelihood, suppose that Minutius made an exact recital of all the arguments on each side. In this Dialogue, Cæcilius, at first, assumes the character of an academical philosopher ; he then speaks like an Epicurean ; and, at length, becomes an advocate for the popular superstitions of Paganism. He arraigns the ignorance and presumption of the Christians ; declaims against the many flagitious practices laid to their charge ; censures their unsociable austerity ; and concludes with objecting to some of the religious tenets professed, or said to have been professed, by them. Octavius, in the character of a Christian philosopher, encounters the arguments of Cæcilius,

maintains the unity of God, asserts his Providence, vindicates the manners of Christians, and partly attempts to explain their tenets, and partly refers a more ample consideration of them to some future opportunity of discourse. Then Cæcilius acknowledges his belief in one God, and his conviction that there is a Providence; he also admits the proof of the innocent manners of the Christians. As to other particulars he hesitates, but still expresses his hopes of obtaining full satisfaction on more deliberate inquiry. He perceived that all the systems of Paganism were erroneous, and that the once hated and despised Christians knew the one God and his Providence; and, therefore, he desired to be of their sect; or, in the language of those times, to be admitted into the rank of catechumen. It was necessary to give this brief analysis of the Dialogue, lest Minutius should be supposed to have undertaken to explain and vindicate the Christian religion at large. This Dialogue was for a long time attributed to Arnobius, and published as an eighth book of his Treatise, *Adversus Gentes*, but in 1560, Francis Baldwin, a learned lawyer, published it at Heidelberg, and was the first who made the discovery, which he sets forth in a preliminary Dissertation, that Minutius was its real author. Numerous editions of it have been since published, illustrated with the notes of various eminent critics; of these the best is that printed at Cambridge in 1712, under the care of Dr. John Davis, in 8vo., with the Dissertation of Baldwin prefixed, and *Commodiani Instructiones adversus Gentium Deos*, added by way of an Appendix. There is an English translation of it, with Notes and Illustrations, published by Sir D. Dalrymple, Lord Hailes, in 1781.—*Octavius. Dalrymple.*

MOLINA, LOUIS.

LOUIS MOLINA, a native of Arenca, in New Castile, was

born in 1535, and entered the society of the Jesuits at the age of eighteen. He was sent to pursue his studies at Coimbra; and he afterwards taught theology in the University of Evora, in Portugal, for twenty years. He died at Madrid, October 12th, 1601, aged sixty-five.

He was the author of several works:—*Commentarii in primam partem D. Thomæ Summæ*; and a large and able work on Civil law, called “*De Justitiâ et Jure*”; but his most noted book is entitled “*Liberii Arbitrii Concordia cum Gratiae Donis, divina Præscientiâ, Providentiâ, Prædestinatione, et Reprobatione*”; printed first at Lisbon, 1558, fol., and afterwards with additions, 4to, at Antwerp, Lyons, Venice, and other places. It gave rise to the disputes on the Doctrines of Grace, Predestination, and Free-will, which distracted the Church of Rome during the sixteenth and seventeenth centuries; no sooner was the book published, than the Dominicans attacked it violently in their Theses, and accused it before the Inquisitions of Valladolid and of the Kingdom of Castile. The cause was ultimately brought before the pope; and after numerous disputations, Paul V. in 1699, forbade both Jesuits and Dominicans to resume the controversy, and enjoined the superiors of both orders to punish severely those who disobeyed the injunction. Soon after this, however, Jansenius, Bishop of Yprès, wrote a book discussing the question concerning grace after the manner of St. Augustine. This book was condemned by the Jesuits, and the dispute between the Molinists and the Jansenists broke out afresh.—*Moreri*.

MOLINÆUS, OR DU MOULIN, PETER.

PETER MOLINÆUS, or DU MOULIN, was born at Buley, in the Vexin, in 1568; he studied at Paris, and afterwards at Christ's College, Cambridge; he had brilliant talents

but was very satirical. He became professor of philosophy at Leyden, and afterwards pastor at Charentin, and chaplain to Catherine of Bourbon, sister of Henry IV. of France. He went to England at the request of James I., hoping to be able to bring about a union between the English Church and the Protestant sects; afterwards he was fixed upon, with Andrew Rivet, by the Protestants of France, to be their representative at the synod of Dordt, but he was prevented from going by the king's forbidding it, and he was obliged to be satisfied with sending a memorial against the remonstrants, which was read at the Synod, and for which he received their thanks. In 1618, he was offered the divinity chair at Leyden, but he refused it, and soon after settled at Sedan, where the Duke de Bouillon made him professor of theology and minister of the Church. He died at Sedan, in 1658, aged ninety.

His principal writings are:—A Treatise on the Keys of the Church, in Latin. The Capuchins or History of the Monks. A Defence of the reformed Churches against the Accusations of Arnauld. The Anatomy of Arminianism, in Latin, and *Novitas Papismi*; besides Sermons, Letters, &c.

MOLINÆUS, OR DU MOULIN, PETER.

PETER DU MOULIN, eldest son of the preceding, was born at Paris, and educated at Leyden; he afterwards came to England, and received the degree of D.D. at the University of Cambridge. During the time of the Commonwealth, he went to Ireland, and resided at Lismore, Youghall, and Dublin; he was appointed tutor to the sons of Viscount Dungarvon, and accompanied Mr. Richard Bayle to Oxford. He remained at Oxford, preaching constantly at St. Peter's in the East for two years. On the restoration of Charles II., he

made Moulin his chaplain, and gave him a prebendal stall at Canterbury, where he spent the rest of his life and died in 1684, in the eighty-fourth year of his age.

Anthony Wood says of him, that he was an honest and zealous Calvinist. He was the author of:—A Treatise on Peace and Contentment of Mind. A week's Soliloquies and Prayers, with a Preparation for the Holy Communion. Vindication of the Protestant Religion in the point of Obedience to Sovereigns, in Answer to a Jesuitical Libel, entitled "Philanax Anglicus" Regii Sanguinis Clamor ad Cœlum, which drew down Milton's castigation on its editor, and some Sermons.—*Moreri.*

MOLINOS, MICHAEL.

MICHAEL MOLINOS was born in the diocese of Saragossa, in the year 1627, and settled at Rome, in 1663, where he acquired a great reputation as a spiritual director, and was much considered for his piety and devotion. He published a book, first in Spain, in 1675, and afterwards at Rome, about ten years after, called *The Spiritual Guide*, in which he broached a new kind of mysticism. It caused a great stir at Rome, and in spite of the number and credit of his friends, he was seized and sent to the prison of the Inquisition; he was tried, and sixty-eight of the propositions were condemned. The pope issued an Edict condemning his book as heretical, scandalous, and blasphemous; and directing that it and all his writings should be burnt. Two years after this, Molinos was obliged to abjure his errors publicly on a scaffold erected before the Church of the Dominicans; and after this, sentence was pronounced of perpetual imprisonment. He died in 1696. His followers have received the name of Quietists, because they teach, like their master, that "the soul in the pursuit of the supreme

good must retire from the reports and gratifications of sense, and in general from all corporeal objects, and imposing silence upon all the motions of the will and understanding, must be absorbed in the Deity. Fénelon, Archbishop of Cambray, Francis Malaval, and Madame Guyon are amongst those who, in a modified way, have adopted the doctrines of the Quietists.—*Moreri*.

MONTANUS.

MONTANUS, a heretic, who flourished, according to Eusebius, about the year 171, or according to the less probable statement of Epiphanius, about 156 or 157, is generally supposed to have been a native of Ardaba, in Mysia, on the borders of Phrygia, whence his followers were sometimes called Phrygian or Cataphrygian heretics. He resided chiefly in a Phrygian village, called Pepuza, whence the Montanists were sometimes also called Pepuzians. This weak man, says Mosheim, was foolish and extravagant enough to take it into his head, that he was the paraclete, or comforter, which the divine Saviour, at his departure from the earth, promised to send to his disciples to lead them into all truth. He made no attempts upon the peculiar doctrines of Christianity, but only declared, that he was sent with a divine commission, to give to the moral precepts delivered by Christ and His apostles the finishing touch that was to bring them to perfection. He was of opinion, that Christ and His apostles made, in their precepts, many allowances to the infirmities of those among whom they lived, and that this condescending indulgence rendered their system of moral laws imperfect and incomplete. He therefore added to the laws of the gospel many austere decisions; inculcated the necessity of multiplying fasts; prohibited second marriages as unlawful; maintained that the Church should refuse absolution to those

who had fallen into the commission of enormous sins ; and condemned all care of the body, especially all nicety in dress, and all female ornaments. The excessive austerity of this ignorant fanatic did not stop here ; he showed the same aversion to the noblest employments of the mind, that he did to the innocent enjoyments of life ; and gave it as his opinion, that philosophy, arts, and whatever savoured of polite literature, should be mercilessly banished from the Christian Church. He looked upon those Christians as guilty of a most heinous transgression, who saved their lives by flight, from the persecuting sword, or who ransomed them by money, from the hands of their cruel and mercenary judges. We might mention many other precepts of the same teacher, equal to these in severity and rigour.

It was impossible to suffer, within the bounds of the Church, an enthusiast, who gave himself out for a teacher, whose precepts were superior in sanctity to those of Christ Himself, and who imposed his austere discipline upon Christians, as enjoined by a divine authority, and dictated by the oracles of celestial wisdom, which spoke to the world through him. Besides, his dismal predictions concerning the disasters that were to happen in the empire, and the approaching destruction of the Roman republic, were every way proper to render him obnoxious to the governing powers, and also to excite their resentment against the Church, which nourished such an inauspicious prophet in its bosom. Montanus, therefore, first by a decree of certain assemblies, and afterwards by the unanimous voice of the whole Church, was solemnly separated from the body of the faithful. It is, however, certain, that the very severity of his doctrines gained him the esteem and confidence of many, who were far from being of the lowest order. The most eminent among these were, Priscilla and Maximilla, ladies more remarkable for their opulence than for their virtue, and who fell with a high degree

of warmth and zeal into the visions of their fanatical chief, prophesied like him, and imitated the pretended 'paraclete,' in all the variety of his extravagance and folly. Hence it became an easy matter for Montanus to erect a new church, which was also in effect first established at Pepuza, a town in Phrygia, and afterwards spread abroad through Asia, Africa, and a part of Europe. The most eminent and learned of all the followers of this rigid enthusiast was Tertullian, a man of great learning and genius, but of an austere and melancholy natural temper. This great man, by adopting the sentiments of Montanus, and maintaining his cause with fortitude, and even vehemence, in a multitude of books written upon that occasion, has shown to the world a mortifying spectacle of the deviations of which human nature is capable, even in those in whom it seems to have approached the nearest to perfection.

Eusebius mentions a report that Montanus committed suicide, ending his days like the traitor Judas. But he does not speak of the fact as certain.—*Eusebius. Mo-sheim.*

MONTFAUCON, BERNARD DE.

BERNARD DE MONTFAUCON was born in 1655, at Soulage, in Languedoc, and entering the army, served two campaigns in Germany, under Marshal Turenne. But, taking a dislike to the army in 1675, he entered among the Benedictines of St. Maur.

In 1688, he commenced his literary career by assisting in the publication of *The Analecta, cum Notis*, 4to, Paris. In 1690, he published, *La Vérité de l'Histoire de Judith*, in which he gave some learned elucidations of the history of the Median and Assyrian empires. A new edition of the works of St. Athanasius, Gr. and Lat., occupied him for some years, and appeared in 3 vols. fol.,

in 1698, dedicated to Innocent XII. It is preceded by a life of that father, and by several learned dissertations, and is much esteemed. In the same year he undertook a journey to Italy for the purpose of consulting the libraries, and examining MSS. relative to the inquiries in which he was engaged. He spent a considerable time at Rome, where he acted as procurator for his order. After an absence of more than three years he returned to Paris, where, in 1702, he published an account of the observations made in this tour, under the title of, *Diarium Italicum, sive Monumentorum veterum, Bibliothecarum, Museorum, &c. Notitiæ singulares itinerario Italico collectæ*, 4to. A critique on this work by M. Ficorini appeared in 1709, to which Montfauçon replied in the *Journal des Savants*. During his abode at Rome, he printed a defence of the edition of St. Augustine, published by the fathers of his order, in 11 vols. fol. 1679—1700, against various attacks that had been made against it. In 1706, he published, *A Collection of Ancient Greek ecclesiastical Writers*, in 2 vols. fol., with translations, notes, and dissertations. One of his most learned and important works appeared in 1708, with the title of *Palæographia Græca, sive de Ortu et Progressu Literarum Græcarum generibus, &c.* fol. This performance is highly valued by the learned, and has effected, with respect to the ascertainment of the age of Greek MSS., that which the work of Mabillon, *De Re Diplomatica*, has done with respect to the Latin. He gave, in 1709, a French version of Philo, *On the Contemplative Life*. In 1713, he published what remains of the Hexapla of Origen, in 2 vols. fol.; and about the same time he undertook a new edition of all the works of St. Chrysostom, of which he published in succession thirteen volumes, fol. In 1715, he printed *Bibliotheca Coisliniana*, fol., containing a list of four hundred Greek MSS., with their respective ages. The Academy of Inscriptions and Belles-Lettres, in 1719, nominated him

a supernumerary honorary member; and in the same year he published in Latin and French his celebrated work, *L'Antiquité expliquée et représentée en figures*, Paris, 10 vols. fol. A supplement to it appeared in 1724, in 5 vols. fol. He published from 1729 to 1733, *Monuments de la Monarchie Française*, 5 vols. fol., with a great number of plates; and in 1739, he gave his concluding work, entitled, *Bibliotheca Bibliothecarum Manuscriptorum nova*, 2 vols. fol. He died at the Abbey of St. Germain des Prés, in 1741.—*Moreri. Biog. Universelle.*

MOORE, JOHN.

JOHN MOORE was born at Market Harborough, in Leicestershire. He was educated at Clare Hall, in Cambridge, where he graduated in 1665, and became a fellow of the college. He was appointed afterwards chaplain to Heneage Finch, Earl of Nottingham, by whose interest he was promoted to the first prebendal stall in the cathedral Church of Ely. His next preferment was the Rectory of St. Austin's, London, to which he was admitted December 3rd, 1687. In 1689, he was presented by William and Mary (to whom he was then chaplain in ordinary) to the Rectory of St. Andrew's, Holborn, vacant by the promotion of Dr. Stillingfleet to the See of Worcester. In 1691, on the deprivation of Dr. William Lloyd, Bishop of Norwich, for not taking the oaths, he was advanced to that see; and he was thence translated to Ely, July 31, 1707, in which he remained until his death, in 1714.

His Sermons, in two volumes, were published after his death, by Dr. Samuel Clarke, his chaplain, and had the questionable compliment paid them of being translated into Dutch. His splendid library was purchased by George I., and presented to Cambridge.—*Bentham's Ely. Burnet.*

MOPINOT, SIMON.

SIMON MOPINOT was born at Rheims, in 1685, and took the vows of a Benedictine in 1703, at the monastery of St. Farom, where he had been educated. Having assisted Didier in his edition of Tertullian, Mopinot was summoned to Paris about the year 1715, by his superiors, where he was associated with father Peter Coustant in preparing his collection of the Letters of the Popes. The first volume of this work was published in 1721, fol., with a dedication to Innocent XIII., and a preface by Mopinot. Upon the death of Coustant, in 1721, the whole care of continuing this collection devolved upon Mopinot; and he was preparing to print a second volume, when he was attacked by a violent dysentery, of which he died in 1724, in the thirty-ninth year of his age—*Biog. Universelle*.

MORE, ALEXANDER.

ALEXANDER MORE, a very popular preacher in Switzerland and France, was born at Castres, in Languedoc, in the year 1616, where he received his primary education. From thence he proceeded to Geneva, where he was soon after chosen professor of Greek, and in three years later, professor of divinity. He also became a minister. His arrogance, pride, and immorality caused great offence, but his abilities as a preacher gave him such popularity that he was for a time able to defy his opponents. At length he found it expedient to accept the divinity professorship and pastoral office at Middleburg in Zealand. In the course of three years he became professor of history in the University of Amsterdam. In 1659, he removed into France, and became

minister of a Church in Paush. Before he left Amsterdam, however, charges were brought against him for immorality, and he was condemned by the Synod of Torgau. But this had no effect upon the Protestants of France, and in Paris his popularity as a preacher was wonderful.

In the midst of the applause with which he was followed, however, he had the mortification to see his reputation attacked by persons of merit, who accused him anew to the Synods. For the particulars of the proceedings against him, we refer to Bayle, who says, that "his death, which was very edifying, and the marks of piety which he discovered in his last sickness, blotted out the remembrance of what might have been irregular in his behaviour."

He died at Paris in 1670, about the age of fifty-four. He wrote:—*De Gratiâ et Libero Arbitrio*; *De Scripturâ Sacrâ, sive de Causâ Dei*; A Commentary on the lxiii. chapter of Isaiah; some Latin Orations; Latin Poems; and, *Alexandri Mori Fides Publica*, &c. intended as a defence against the very severe castigation which he received from Milton, for editing Peter du Moulin's *Regii Sanguinis Clamor ad Cœlum*.

MORE, HENRY.

HENRY MORE was born at Grantham, in Lincolnshire, in 1614. He was educated at Eton, where he was a student of Aristotle, Cardan, Julius Scaliger, and other philosophers, and became a sceptic. He went to Christ's College, Cambridge, in 1631, where he graduated in 1635. He himself gives an interesting account of his progress towards light and repose, by engaging in the study of Plato's philosophy, and especially of a book by John Taulerus, entitled "*Theologica Germanica*," with which Luther is said to have been wonderfully taken.

From this time, as observes More's biographer, "he

had a wonderful sense of God, sacred and ineffable, and of His unconceivable attributes; so he soon found all things, to his own satisfaction, not unsuitable to them. And that there may be 'a turning after righteousness,' (as he speaks) as well as 'running after knowledge,' he set himself to demonstrate with great care the principles both of natural and revealed religion; and to recommend to all at the same time, with the greatest seriousness possible, the practice of morality and virtue, or rather what is justly called the Christian or Divine life. And yet, that no one might think him to be any ways superstitious, or but narrow-spirited, even in those days of light and liberty, he openly established the noblest principles, both in philosophy and divinity, that their hearts could well desire or imagine. And he was the first that did, in so eminent a manner, espouse and publicly represent them here in this nation; such as he believed worthy of God, reasonable in themselves, and to have a natural tendency to heighten and improve, in all respects, the souls of men, by inflaming them with the greatest honour for the Deity, and for all God's wonderful ways and providences in the world. But he took a very special care to guard his philosophy and free principles with the duties of virtue and piety, and to make them all subservient to nothing but the purposes of wisdom and goodness; that so all men might attain unto the brightest truth and righteousness both at once. He seems, therefore, to have been raised up by a special Providence in those days of freedom, as a light to those that may be fitted or inclined to high speculations; and a general guide to all that want it, how they are to mix the Christian and philosophic genius together, and make them rightly to accord in one common end, viz., the glory of God, with the highest felicity and perfection of men."

The depth and the originality of his metaphysical theories, and the remarkable combination of great argu-

mentative abilities, extensive learning, and ardent piety, with which he set them forth, occasioned his being looked up to as a person of an extraordinary character, by the best and greatest of his contemporaries. Indeed, he himself admitted, with the frankness and simplicity natural to his temper, that the talents and dispositions lavished upon him were such as brought him into singular responsibilities; that, to adopt his own expression, he had, "as a fiery arrow been shot into the world, and he hoped that he had hit the mark."

That ecstasy of delight, however, which this great metaphysical genius took in the exercise of his contemplative powers, had by no means the effects of disgusting him with the ordinary affairs and familiar interests of life. When elected fellow of his college, he took charge of several pupils, some of them persons of rank, whose studies he directed with great fidelity and application: his management of them being distinguished from that of more ordinary tutors, chiefly by unusual gentleness and by the deep tone of piety which pervaded his instructions. He has recorded his opinion, that "the exercise of love and goodness, of humanity and brotherly kindness, of prudence and discretion, of faithfulness and neighbourliness, of unfeigned devotion and religion, in the plain and undoubted duties thereof, is, to the truly regenerate soul, a far greater pleasure than all the fine speculations imaginable." It was life, not notions, which he chiefly valued; and he preferred "a single-heartedness of temper beyond any theories."

More was fortunate enough to escape molestation during the whole tempest of the civil war. "His nearest relations," he has told us, "were deep sufferers for the king; and he was himself exposed, by constantly refusing the covenant, to the loss of that little preferment he had." His security was, no doubt, owing rather to the retiredness of his habits, and to the simplicity and inoffensiveness of his demeanour, than to the general

esteem entertained for his piety and moral worth. No unsympathizing or intelligent spectator, he looked, from year to year, on what was passing in the world, with a degree of sorrow, which sometimes sought relief in tears; yet still cherishing the hope of a happy end to the public miseries. Much of his time, during this period, he passed at Ragley, in Warwickshire, the seat of the celebrated Lady Conway, a person of enthusiastic piety and great accomplishments, by whom More and his opinions were held in high veneration. It was among the shades of Ragley, and at the suggestion of this lady, that he composed his *Conjectura Cabbalistica*, his *Philosophicæ Teutonicæ Censura*, and his *Divine Dialogues*.

The Restoration produced no change in the circumstances or disposition of this retired and contented Christian philosopher. He continued averse from all engagements that would have interfered with his life of study and contemplation. The deanery of Christ Church in Dublin, with the provostship of Trinity College, and also the deanery of St. Patrick's, were proposed for his acceptance, as a step to either of two bishoprics, when a vacancy should occur; but he could not be persuaded to accept preferment. It is said, that after the failure of these attempts, a very good English bishopric was procured for him; and that his friends had actually brought him, on some pretence or other, as far as Whitehall, designing to introduce him to the king to kiss hands for the appointment; but when he understood on what business he had been brought thither, nothing could induce him to enter. Once, late in life, he accepted a prebend in the Cathedral of Gloucester, to which he was collated by Lord Chancellor Finch: this, however, as the event proved, was only with the view of serving his friend, Dr. Fowler, afterwards bishop of that diocese; into whose hands, with the chancellor's permission, he resigned it, refusing, at

the same time, repayment of the expenses he had incurred.

In the same manner, he for a short time, kept possession of the Rectory of Ingoldbury, in Lincolnshire, which his father had purchased for him; and then presented it to several friends in succession. He had the satisfaction of providing in this way for his friend, Dr. Worthington, when that accomplished divine, in common with many other clergymen, lost his church in the fire of London. When at length, the mastership of his college fell vacant, it was proposed to him, in preference to Cudworth, as a piece of preferment, likely, if any could be so, to suit his wishes; he declined it, as he had done every thing else, "passing otherwise his time within those private walls, it may be as great a contemplator, philosopher, and divine, as ever did, or will hereafter visit them." In fact, he believed that by a life of contemplation, and by laying the results of it before the world in his writings, he followed the course appointed him by Providence, as best suited to his disposition and abilities, and likely to be serviceable to that and succeeding generations. Yet so humble were his notions of what he had accomplished, by the employment of so many years in earnest pursuit of those august theories which filled his mind, that he would say, he "had lived a harmless and childish life in the world:" an observation which he carried out to a juster estimate, when, indulging on some occasion, in the recreation of a game at bowls, he said, he had "contented himself here with the greatest things, and with the least," alluding to philosophy and divinity as his studies, and to some short and common diversions as his amusement. His works, he remarked to a person who was speaking in commendation of them, "were such as might please some solitary men that loved their Creator."

The most considerable private grief, by which, at least in his later years, Dr. More was tried, appears to have

been the separation of his friend, Lady Conway, from the Communion of the Church. This lady having sought relief, through many years of most severe bodily pain, in intense mystical devotion, was thence led to admire the patient quietude of the Quakers; and with the opinions of this sect, at that time flushed with all the fervour attendant on novelty, persecution, and success, she was eventually induced to comply. Perhaps the Doctor was conscious, that his own religious views, characterized as they are by a degree of subjectiveness which unfits them for general reception, (when eagerly adopted by a person of her peculiar temperament, not fortified by the counteraction of those healthier and more robust attainments which prevented any very evil consequences in his own case,) might have prepared the way to this unfortunate result. At all events, he received the account of it with unfeigned affliction, and laboured many years, with all the earnestness of a faithful friend, to reclaim the fair proselyte. He engaged in controversy with William Penn, the chief of the Quakers, both by writing and conversation. An admirable letter on Baptism and the Lord's Supper, addressed on this occasion to Penn, is printed in the appendix to his life. He encountered George Fox, and has left a description of the effect of the interview on his own feelings, little flattering to that ill-used enthusiast. "In conversing with him," he said, "I felt myself as it were turned into brass;" so much, to give the explanation of his biographer, did the perverseness of Fox move and offend his mind.

Though More's strength was displayed rather in what he could elaborate by thought, than in the immediate use of his reading, he was nevertheless a laborious student; but devoted himself to the study of the best authors only. "He was wont to say that he was no wholesale man." It was with the weightiest matters that his mind was mostly engaged; though there was

no part of learning, laudable and worthy, for which he had not a due esteem. He was fully alive to the evil of exhausting the spirits by over study, and would sometimes forcibly shake off the trains of thought that haunted his mind. Neither did he neglect exercise and fresh air; on the contrary, he was sensible of the importance of both to the studious.

The time came, however, when he had to experience the loss of that alacrity of spirits which in his youth he possessed in an extraordinary degree; and when, as so many scholars, especially the tremendously laborious one of that age, have done, he discovered that "much study is a weariness of the flesh." For about a year before his death, he was visibly sinking. His mind, sympathizing with his body, was, says his biographer, "in a sort, out of tune: I speak as to that deep and plastic sense (to use his own terms) he had been under usually in Divine matters." His progress towards the close of life was, nevertheless, marked by humble piety and cheerful resignation. "Never," he said, "any person thirsted more after his meat and drink, than he, if it pleased God, after a release from the body." He professed that he deserved greater afflictions from the hand of God than he had met with; yet at the same time, expressed a hope, that he had not spent his days in vain, and that when he was called out of the present life, his writings would be of use to the Church of God, and to the world. His last act was an effort of charity. Sending for his nephew, Gabriel More, whom he destined to be his heir, but with whose conduct he had had reason to be displeased, he saluted him at his coming very affectionately, saying, "Nephew, you are kindly welcome." He afterwards signified his cordial reconciliation; and when some one expressed admiration at witnessing so much readiness to forgive, he replied, "There was something that drew a man's affections in such cases, almost whether he would or no." Shortly

before his death he expressed his view of what awaited him, by repeating the first words of Cicero's famous exclamation, *O præclarum illum diem, &c.*" intimating, as he had also done before, his conviction, that at his release from this painful world, he would be admitted to converse with blessed and congenial spirits. He expired, calmly and almost imperceptibly, Sept. 1st, 1687, and lies buried in the chapel of the college, of which he had been for so many years an admired ornament.

Ward, in his life of this remarkable man, repeats some extraordinary encomiums passed upon him while living, by eminent persons who knew him well. One of them averred, that he looked upon Dr. More as the holiest man on the face of the earth; another, that "he was more an angel than a man." More substantial proofs however, than words, of the respect felt for him by his contemporaries, were offered in the attentions paid him by the learned world. It would be difficult indeed to name a Christian grace in which he did not excel. His charity was ardent and universal, and the proofs he gave of it in deeds of benevolence were continual. Self-denial he regarded as the practical ground of moral virtue; and in his own heart and behaviour he evidenced his observation, that humility is the most precious part of piety. Yet the fervour of his direct approaches to and intercourse with God in prayer, could not be surpassed: he affirms that no one, who pretends to follow virtue without earnest and sincere devotion, will ever be able really to attain it. So intense were his acts of worship, and accompanied with such a joyful sense of the Divine presence, that his friends, when sometimes coming upon him unexpectedly while engaged in prayer, were surprised by irradiations of peace and joy in his countenance truly angelic. His temper was serene and cheerful; his discourse serious, yet lighted up with playful corruscations of wit and humour; "few were of a cheerfuller spirit than he;

none, of a more deep felicity and enjoyment." In short, he possessed in as great purity perhaps, as it has existed in any man of modern times, the light, sanctity, and blessedness of the Divine life.

His works were published in 1679, in three vols, folio; an Analytical Catalogue of them may be found in Catermole's interesting work on the Literature of the Church of England, to which work the reader is chiefly indebted for this article.—*Catermole. Ward.*

MORLEY, GEORGE.

THIS high Church Calvinist, who seems from his piety and guileless conduct to have obtained the respect of all parties, though generously sharing in the persecutions which the Church endured from the Dissenters, was born in London, in 1597. He was educated at Westminster, where he became a King's scholar, and went off as a student of Christ Church, in 1615. He graduated in 1618, and took his M.A. degree in 1621. In 1628, he became domestic chaplain to Robert, Earl of Carnarvon; in which situation he continued till 1640, when he was made chaplain to Charles I., who presented him to a canonry of Christ Church in the following year. He was also presented to the Rectory of Hartfield, in Sussex, which he exchanged for the Rectory of Mildenhall, near Marlborough, in Wiltshire. In 1642, he was admitted to the degree of D.D.; from his inclination to Calvinistic doctrine, he was nominated one of the Assembly of Divines at Westminster, though he never appeared among them, but continued constantly with the king. When his majesty was confined at Hampton Court, he made use of Dr. Morley's influence in persuading the University of Oxford not to submit to the parliamentary visitation; and he succeeded in procuring an act of the convocation to be passed, declaratory of their resolution

to that purpose, though they were at that time under the power of the parliamentary forces. Afterwards he was appointed by the university, with other assistants of his own nomination, to negotiate the execution of the articles agreed upon at the surrender of the king's garrison at Oxford, in the management of which business he had the address, by well-contrived delays, to give the Royalists opportunities of collecting their rents, and making provision for their personal safety. In 1647, he was deprived of his canonry by a vote of the committee for reforming the university, and, in pursuance of it, forcibly dispossessed. On this occasion, it is said, that he had an offer from one of the leading men in the House of Commons, of being permitted to retain his situation unmolested, without any obligation to say, or do, or subscribe, anything contrary to his conscience, if he would then give his word only, that he would not actually appear in opposition to them or their proceedings; but that, upon revolving the matter in his own mind, he chose rather to participate in the fortune of his suffering brethren. In 1647-8, he was threatened to be taken into custody for not obeying the orders of the reforming committee; and, either on that, or some other account, was afterwards actually imprisoned. Some months before this, he had been permitted to attend the king at Newmarket, in his capacity of chaplain; and he was also one of the divines who assisted at the treaty of Newport, in the Isle of Wight. We are not informed how long his imprisonment lasted; but after he had regained his liberty, finding himself deprived of all his possessions, as well as freedom of conscience, he determined to retire to the asylum of King Charles II. in Holland, and not to return home before a prospect should arrive of the restoration of the monarchy and the ecclesiastical constitution.

Accordingly, Dr. Morley quitted England in 1649, and repaired to the king at the Hague, who received

him very graciously, and kept him about his person when he went from thence into France, and afterwards to Breda. In the year 1650, when his majesty set out on his expedition into Scotland, without being permitted to take his own divines with him, Dr. Morley went to reside in the house of Sir Charles Cotterel at Antwerp ; and in the following year he removed into the family of Lady Frances Hyde, wife of Sir Edward Hyde, in the same city. Here he continued three or four years, and during that time read the service of the Church of England twice every day, catechized once a week, and administered the Communion once a month to all the English who would attend ; as he did afterwards at Breda, for four years together in the same family. But between the time of his departure from Antwerp and settlement at Breda, an interval of more than two years took place which he spent at the Hague, officiating as chaplain to the Queen of Bohemia, without receiving or expecting any remuneration for his services. While Dr. Morley continued abroad, he formed an acquaintance and intimacy with several foreigners who held distinguished stations in the ranks of literature, particularly with the famous Bochart, Salmasius, Daniel Heinsius, Andrew Rivet, &c.

When matters were secretly preparing for the restoration of Charles II., Chancellor Hyde sent Dr. Morley over about two months before it took place, with letters from the king and himself to the leading men in the nation, and as a proper person to assist in paving the way for that event. With this design, he talked much to the Presbyterians of moderation in general, without entering into particulars, and took good care to court their good opinion by letting them now that he was a Calvinist. The Royalists he found it necessary to check in their too forward zeal, and in their unseasonable threatenings of revenge upon the republican party. But his principal commission was to contradict, in the most absolute

and solemn manner, the report that the king was become a convert to Popery. There is no reason to doubt that Dr. Morley firmly believed it to be entirely unfounded, as he strenuously maintained ; though the event shewed that he was a complete dupe to the king's scandalous hypocrisy. Upon the restoration of Charles II., Dr. Morley was not only restored to his canonry, but was promoted within a few weeks to the deanery of Christ Church ; and no sooner had he reinstated the members of the college who had been ejected by the parliamentary visitors, and filled up the other vacant places, than he was nominated to the Bishopric of Worcester, and consecrated in October 1660.

In the following year, he was one of the principal managers, and, indeed the chief speaker, among the bishops, at the famous Savoy Conference, between the Episcopal and Presbyterian divines, commissioned under the great seal to review the Liturgy. Soon after this he was made Dean to the Chapel Royal ; and in 1662, he was translated to the See of Winchester. He was a benefactor to the University of Oxford, in which he received his education ; for he gave £100 a year to Christ Church College, and he founded in Pembroke College three scholarships for the Isle of Jersey, and two for Guernsey, of £10 per annum each. On these, and other objects of beneficence and charity, Bishop Morley expended the greatest part of his ample income. He died in 1684, in the eighty-seventh year of his age. He was a great benefactor to the See of Winchester, for, besides the repairing of the palace at Winchester, he spent above £8,000 in repairing Farnham Castle, and above £4,000 in purchasing Winchester House, at Chelsea, to annex to that see. He is not distinguished as an author. The following is a list of his works :—1. A Sermon at the Coronation of Charles II., April 23, 1661. In the dedication to the king, by whose command it was published, he says, that “he was now passed his great climacterical, and

this was the first time that ever he appeared in print. 2. Vindication of himself from Mr. Baxter's Calumnies, &c., 1662. 3. Epistola apologetica & parænetica ad Theologum quendam Belgam scripta, 1663, 4to; written at Breda, June, 1659; reprinted in 1683, under this title, Epistola, &c., in qua agitur de seren. Regis Caroli II. erga Reformatam Religionem Affectu. In this letter, he attempts to clear Charles II. from the imputation of Popery, and urges the Dutch to lend their utmost assistance towards his restoration. 4. The Sum of a Conference with Darcey, a Jesuit, at Brussels, 1649. 5. An Argument, drawn from the Evidence and Certainty of Sense, against the Doctrine of Transubstantiation. 6. Vindication of the Argument, &c. 7. Answer to Father Cressy's Letter; written about 1662. 8. Sermon before the King, Nov. 5th, 1667. 9. Answer to a Letter written by a Romish Priest, 1676. 10. Letter to Anne, Duchess of York, some few months before her death, written, 1670. This lady, the daughter of Sir Edward Hyde, was instructed in the Protestant religion by our author, while he lived at Antwerp in her father's family; but afterwards went over to the Church of Rome, which occasioned this letter. 11. Ad Virum Janum Ulitium Epistolæ duæ de Invocatione Sanctorum; written 1659. All the above pieces, except the first and second, were printed together, in 1683, 4to. 12. A Letter to the Earl of Anglesey, concerning the Means to keep out Popery, &c., printed at the end of, A true Account of the whole Proceedings betwixt James Duke of Ormond and Arthur Earl of Anglesey, 1683. 13. Vindication of himself from Mr. Baxter's injurious Reflections, &c., 1683. He made also, 14. An Epitaph for James I., 1625; which was printed at the end of "Spotswood's History of the Church of Scotland;" and is said to have been the author of, 15. A Character of King Charles II., 1660; in one sheet, 4to.—*Biog. Brit. Burnet. Wood.*

MORTON, JOHN.

JOHN MORTON was one of the many Archbishops of Canterbury, in the middle ages, who was more of a politician than a clergyman. He was born at Bere, in Dorsetshire, in 1410. He received his primary education, at Cerne Abbey, and thence went to Balliol College, Oxford. He was principal of Peckwater Inn, in 1453; and in 1458, he was collated to the prebend of Fordington with Writhlington, in the Cathedral of Salisbury, which he resigned in 1476. In the same year he was installed prebendary of Covingham, in the Cathedral of Lincoln.

In 1472, he was collated by Archbishop Bouchier to the Rectory of St. Dunstan's-in-the-East, London; and the same year he was collated to the prebend of Isledon, in the Cathedral of St. Paul, which he exchanged in the following year for that of Chiswick. In 1473, he was appointed master of the rolls, and in 1474, Archdeacon of Winchester and Chester. In the following year he became Archdeacon of Huntingdon, and Prebendary of St. Decuman in the Cathedral of Wells. In April, 1476, he was installed Prebendary of South Newbald, in the Metropolitan Church of York, and Archdeacon of Berkshire; and in January following he was made Archdeacon of Leicester. It was his eminent abilities, as a civilian, during his practice as an advocate in the Court of Arches, which recommended him to the notice of Cardinal Bouchier, who, besides conferring many of the above preferments on him, introduced him to Henry VI., who made him one of his privy-council. To this unfortunate prince he adhered with so much fidelity, while others deserted him, that even his successor, Edward IV., admired and recompensed his attachment, took him into his council, and was principally guided by his advice. He, also, in the same year, 1478, made him Bishop of Ely, and Lord-Chancellor of England; and

at his death he appointed him one of his executors. On this account, however, he was considered in no very favourable light by the protector, afterwards Richard III. When Morton and others were assembled in the Tower on June 13, 1483, to consult about the coronation of Edward V., the Bishop, with Archbishop Rotherham, and Lord Stanley, were taken into custody, as known enemies to the measures then in agitation. Morton was soon after given in ward to the Duke of Buckingham, who sent him to his castle at Brecknock, whence he escaped to the Isle of Ely, and soon after disguising himself, went to the Continent, to Henry, Earl of Richmond; and it is said that the plan of marrying Elizabeth, the eldest daughter of Edward IV., to Henry, and thus, by joining the interests of the white rose and the red in one, effecting a coalition between the jarring parties of York and Lancaster, was originally suggested by Morton. Among the public-spirited schemes which his liberality induced him to execute, was the famous cut, or drain, from Peterborough to Wisbeach, a tract of upwards of twelve miles across a fenny country, which proved a great benefit to his diocese and to the public, and was completed entirely at his expense. This is still known by the name of Morton's Leame. As soon as Henry VII. was seated on the throne, he made Morton one of his privy-council; and on the death of Cardinal Bourchier, in 1486, he was elected Archbishop of Canterbury. In August, 1487, he was made lord-chancellor. On the 14th of February, he and his Suffragans held a Council at St. Paul's, in London, in which the progress of Popery in our Church was further developed.

A Constitution was published, which enacts that every bishop of the province shall cause a service and six masses to be said for the soul of a departed bishop, within a month from the time of their hearing of his death. On one day during the Synod, several doctors, both secular and religious, who were in the habit of

preaching God's Word at St. Paul's Cross, appeared before the archbishop and other prelates, and were admonished, for the future, not to preach against the Church or against ecclesiastics before the lay-people. If any spiritual person behaved himself ill and wickedly, the ordinary was to be informed of it; but if the ordinary did not correct such offender, the archbishop was to be appealed to, and finally, if he did not punish the delinquent, then it was the said prelate's will, that the preachers would declaim against him, and no other person.

In 1493, he was created a cardinal by Alexander VI. Leland says that Archbishop Morton employed his fortune in building and repairing his houses at Canterbury, Lambeth, Maidstone, Allington Park, and Charing; and at Ford he almost built the whole house. At Oxford, too, it is said that he repaired the Canon-law School, completed the building of the Divinity School, and the rebuilding of St. Mary's Church. In February, 1494, he was elected chancellor of the University of Oxford; in which year Fuller says, he greatly promoted the rebuilding of Rochester Bridge. One of the last acts of his life was to procure the canonization of Anselm, Archbishop of Canterbury; and he also endeavoured, but without effect, to procure the same honour for his old master, Henry VI. He died, according to the Canterbury obituary, Tuesday, 16 kal. Oct.; but, according to the register of Ely, September 15, 1500, and in his ninetieth year.—*Chalmers. Wilkins. Johnson. Landon.*

MORTON, THOMAS.

THOMAS MORTON, supposed to have been of the same family as the Archbishop whose life has just been given, was born in the year 1564. He received his primary

education at the Grammar School of York, and afterwards of Halifax.

In 1582, he was sent to St. John's College in the University of Cambridge. Two years afterwards he was elected into a scholarship in that house confined to natives of Yorkshire. In 1586, he was admitted to the degree of B.A., and in 1590, to that of M.A., having performed the requisite exercises on those occasions with distinguished approbation and applause. In 1592, he stood candidate for a fellowship of his college, and proved successful against several competitors, solely on the ground of his superior merit. About the same time he was chosen logical lecturer to the university and discharged the duties of that office with great diligence and ability. In the same year he was admitted into holy orders, and led a college life for about five years afterwards, assiduously occupied in his private studies, as well as the department of tutor. Having taken his degree of bachelor of divinity in 1598, he was presented, about the same time, to the Rectory of Long Marston, near York. From this retirement he was soon drawn by the Earl of Huntingdon, lord-president of the Council of the North, who made him his chaplain upon being informed of his great learning and worth, and his uncommon acuteness and dexterity in disputing with the Romish recusants. Upon the death of that noble man he returned to his privacy at Marston; whence he was soon afterwards called to hold a public conference with two Romish recusants, before the succeeding lord-president and Council in the Manor-house at York upon which occasion he acquitted himself with great satisfaction to the numerous auditory. In 1602, when the plague raged violently at York, and the infected poor were removed out of the city into booths erected on an adjacent moor, Morton paid regular visits to these abodes of contagion, where he preached and administered spiritual comfort to the wretched people; and he also

carried with him on his horse large quantities of provisions for their relief, not suffering any servant to attend him, but choosing alone to run the risk of such a dangerous intercourse.

In 1603, he availed himself of the opportunity which was offered him of visiting foreign countries, by accepting the appointment of Chaplain to Lord Eure, Queen Elizabeth's ambassador to the Emperor of Germany and the King of Denmark; by which means he was enabled to visit some of the principal German universities, to collect valuable books, and to improve himself in the conversation of several of the most learned men of the times.

Upon his return to England, he became domestic chaplain to the Earl of Rutland; and in 1606, proceeded doctor of divinity at Cambridge. About the same time he was appointed chaplain in ordinary to King James I., and soon afterwards received from his Majesty a presentation to the deanery of Gloucester. On his journey to be installed in this preferment, he was incorporated doctor of divinity at Oxford; and he was afterwards nominated by Lord Eure, now become lord-president of Wales, one of the king's counsellors for the marches. In 1609, he was removed from Gloucester to the Deanery of Winchester.

In the year 1616, he was consecrated Bishop of Chester,—a diocese vexed, like most others, in those times, with the restlessness of both Romish recusants and Puritan nonconformists. The scruples of the Puritans were chiefly directed against the use of the surplice, the sign of the cross in baptism, and the ring in marriage. Having ineffectually sought to satisfy them on these points in a personal conference, the bishop made a further appeal to that party, by publishing his treatise in "Defence of the Three Innocent Ceremonies." With a view, on the other hand, to check the intrigues of the Romanists, he was, shortly afterwards, instrumental to a measure of more questionable character.

It was the policy of that faction to withdraw the people from the established service, by encouraging all those sports and recreations, which had formerly been allowed on Sundays. In endeavouring to check this abuse, the bishop had, on first coming into the diocese, incurred some degree of unpopularity. It chanced, at this juncture, that King James passed through the northern counties on his way from Scotland, in no good humour with the severities of ecclesiastical discipline. To his majesty the aggrieved party appealed; and with so much success, that on the following Sunday the congregations within the churches were disturbed at their devotions by the "rude merriment" of pipers and dancers in their vicinity. This was not to be endured. The bishop immediately consented to a compromise, by drawing up, at the command of the king, a paper of restrictions, on condition of observing which, that part of the population whose laborious callings forbade them all recreation during six days of the week, were permitted to exercise themselves at certain games, on Sundays after divine service. Such was the origin of that famous "Declaration concerning lawful Sports," the republication of which, twenty years later, raised so much obloquy against Charles the First and Archbishop Laud. That such freedom might degenerate into licentiousness, is sufficiently obvious; yet piety, policy and prejudice, exaggerated the actual ill consequences; for, in effect, the people disregarded the order, and refused to be merry by royal permission.

Morton was translated, in 1618, to the See of Lichfield and Coventry; and, finally, received the mitre of Durham, in 1632. A worthier or more efficient master of the wealth and power of the palatine see could hardly have been selected. In the administration of those no less than sovereign rights which were then attached to Durham, Bishop Morton conducted himself with extraordinary prudence, liberality, and moderation; for which

last quality, in every sense of the term, he is said by his biographer to have been eminently remarkable. "His palatine prerogative he exercised with the utmost mildness: for wreck he never demanded more than an acknowledgment, sufficient to preserve the rights of his successors: in deodands and forfeitures, of which several important instances occurred during his pontificate, he never claimed above one fourth, and in every case of peculiar distress, he remitted the whole forfeiture. In the still more important privilege of wardship, he conducted himself with the most exemplary kindness and forbearance, considering himself bound to act as a parent and guardian both to the person and estate of the minors. Fines on the renewal of leases (one chief source of the ecclesiastical revenues) he never settled himself, but referred them to the arbitration of four indifferent and neighbouring gentlemen; and with the view of preventing the possibility of misrepresentation or imposition, either from his steward or servants, as often as he quitted his diocese he left a commission with the high sheriff, and some other gentry, to determine all differences which might arise in his absence betwixt himself and his tenants." He was never plaintiff in any lawsuit but once; and then let the action drop immediately when he perceived that the lawyers had drawn up a statement of his case stronger than the facts seemed to him to warrant. A great object of his benevolent care, for which he had already laboured while Bishop of Lichfield, was the augmentation of the numerous poor livings in his diocese. "Lastly," we are assured by his biographer, Dr. Barwick, "he enriched no relative, and never purchased one foot of land, nor other temporal possession, in all his long life, notwithstanding his plentiful income; but as his revenues increased, so were they expended in hospitable, charitable, and other Christian uses."

Nor was this bishop less vigilant or laborious in the

discharge of such duties as were more strictly episcopal. He himself examined all candidates for holy orders; that he might be fully satisfied respecting the learning and piety of those whom he ordained; and bestowed the benefices in his gift on those clergymen only of whose worthiness he had had personal proof. He zealously enforced among his clergy the important duty of catechizing, and largely distributed to the poor and the ignorant of his diocese that best of tracts, the "Church Catechism." His acuteness and dexterity in disputing with the Romanists were celebrated in his lifetime; and (as Laud afterwards vainly did before his accusers,) he could have adduced a long list of converts whom he had brought into the fold of the Church, most of them persons of rank and education. He was a diligent preacher, and indeed so "apt to teach," that he made every place where he came a school of learning and virtue. In short, during the whole time that he was a bishop, a period of nearly forty-four years, "there was hardly a day, nor scarcely an hour in that day, whereof some good account may not be given."

Nor were the personal habits and disposition of Bishop Morton less suited to his place and character. While he exercised a noble and generous hospitality, his abstemiousness in his own person was that of an anchorite. He would often abridge, and sometimes wholly forego, the one meal a day, which constituted, almost throughout his life, his ordinary diet. Wine he seldom tasted, until, in his extreme old age, he with difficulty consented to a more frequent observance of St. Paul's advice, to "take a little for his often infirmities." Nothing less than the same imperious reasons,—the burden of more than eighty years, with the growing infirmities of that advanced stage of life,—could induce him to quit the straw mattrass and single quilt, up to that period "his usual lodging," for the luxury of a feather-bed. His study-gown, a coarse black hair rug, might not have misbe-

come an anchorite. His ordinary apparel was that of the utmost plainness consistent with his station; and whenever he had new clothes, he gave the old ones away. He never would lay aside his clerical costume, even when it was hazardous to appear in it in public. "He was often up at his devotions and study before four o'clock, even after he had lived above fourscore years; and yet very seldom went to bed till after ten; and then had always a servant to read some book to him, till such time as sleep did surprise him; and so had he always when he travelled in his coach, that his journey might not be too great a hindrance to his study. His fastings, his prayers, his alms, and other exercises of godliness, were both frequent and affectionate. Exceeding great was his fervour in prayer; whereunto he seldom answered with a single Amen; and at which duty he never kneeled upon a cushion, nor ever prayed but upon his knees till he was confined to his death bed; and even then would never lie with his cap on his head, if he either prayed himself or any other prayed by him, while he had strength to pull it off with his own hands." His personal moderation and self denial were wholly unconnected with meanness or selfish parsimony.

When King Charles went into the north against the Scots, Morton entertained his majesty and the officers of his army at the cost of £1500 per day—a large sum in those times, and in so cheap a part of the country. Donne, whom an imprudent marriage had thrown into distress, and whose merits the bishop knew, was for years liberally supplied by him with money, both before and after his ordination. His reputation, and correspondence with learned men on the continent of Europe, procured him many visits, from poor scholars, both foreign and native, whom he never failed to entertain hospitably and dismiss with a present of money, to bestow (as he delicately suggested) in the purchase of good books, to keep them in remembrance of their visit. At Bishop's

Auckland he endowed a free school; "and it was very rare if he had not some plants in the garden, as well as in the nursery of learning and piety, which he watered at his own charge." In these words the writer of his life alludes to his having maintained some young men of remarkable promise in his own college at Cambridge; to which place he was otherwise also a liberal benefactor.

Such was the prelate, who, at the commencement of the tumults in the first year of the long parliament, was in danger of being torn in pieces by the populace, excited and set on by "the patriots." "Pull him out of his coach," cried some; others said, "Nay, he is a good man;" "But for all that," vociferated a third party, "he is a bishop." "And I have often," records Barwick, "heard him say, he believed he should not have escaped alive, if a leading man among that rabble had not cried out, 'Let him go and hang himself;' which he was wont to compare to the words of the angel uttered by Balaam's ass." In that parliament also, to quote the narrative of Fuller, "the displeasure of the house of commons fell heavy upon him; partly for subscribing the bishops' protestation for their votes in parliament; partly for refusing to resign the seal of his bishopric, and baptizing a child of John Earl of Rutland with the sign of the cross; two faults which, compounded together, in the judgment of honest and wise men, amounted to a high innocence."

Being at that time seventy-six, Bishop Morton was one of those three among the protesting prelates, who, in consideration of their great age and infirmities, were committed to the care of the usher of the black rod, instead of being sent to the Tower with their brethren,—an indulgence more costly than he could even then afford. It was not until three years later, that the house proceeded against him on the two other charges mentioned by Fuller. He was hardly liberated from custody, when the passing of the bill for the abolition of the

episcopal order deprived him of every source of income from his see. He nevertheless returned to his house in London, and continued to reside there without molestation; either sheltered by that obscurity which poverty and years can throw over men the most illustrious of their time, or protected by the involuntary respect which his character and inoffensive life inspired. The commons even voted him an annual allowance of £800, a much larger income than was assigned to any of his mitred brethren. But there the generosity of that assembly stopped. No fund was charged with the payment; and, but for the interference of the elder Vane, Morton, who had fed so many at his board, must have become wholly dependent on such friends as even in those evil days could feel for an octogenarian divine, already upwards of thirty years a bishop, and more venerable for piety, probity, and learning, than for years and station. Through Vane's exertions he obtained £1000 from Goldsmith's Hall, (the public treasury of the period,) in part of the parliamentary grant. With this sum he paid his debts, and purchased an annuity of £200, on which he subsisted till his death.

But the good bishop was not to go down to the grave without further annoyance. The soldiers who were sent to garrison Durham House, where hitherto he had been permitted to remain, expelled him from it in his eighty-fourth year. He then at the earnest solicitation of the Earl and Countess of Rutland, became a temporary inmate at their mansion in the Strand. Growing, however, impatient of being burdensome, and thinking the air of the country might better suit his declining years, he left that noble family, and resided, for a time in Hertfordshire, and afterwards in Bedfordshire. His last remove on this side the grave was to the seat of the Yelvertons. The commencement of his acquaintance with that family is characteristic and affecting. Circumstances determined Morton to return

to London. Thither, therefore, he was travelling, with about £60 (the whole of his remaining property) in his pocket, when he was overtaken by Sir Christopher Yelverton, who entered into conversation with the venerable old man, and asked him who he was. Morton, though himself unknown, knew Sir Christopher, who, like so many others, had sought safety and popularity by complying with the times, and replied, "I am that old man, the Bishop of Durham, notwithstanding all your votes." After further discourse, Sir Christopher asked him whither he was going. "To London," he made answer, "to live a little while, and then to die." In the end, such a mutual regard grew between them, that the good bishop yielded to the earnest importunity of the baronet, to accompany him home to his house, at Easton Mauduit, in Northamptonshire. Here, surrounded with "all the tender respect and care from the whole family which a father could expect from his children," he employed himself in giving some finishing touches to the education of Sir Christopher's eldest son, afterwards the accomplished Sir Henry Yelverton. His death took place some few months after his domestication in this family, in September, 1659, when he was in the 95th year of his age.

The following is Bishop's Morton's profession of Faith, that of a sound Anglican holding the *via media*. It is taken from Mr. Catermole's interesting work on the Literature of the Church of England:—

"In the first ages of the Church it was a very excellent custom, that whensoever any was consecrated Bishop of any patriarchal or chief see, he should by an encyclical epistle give an account of his faith to his brethren of the same order and dignity, for the better strengthening of that catholic communion, which the bishops and Churches then had, and still should preserve among themselves. And this (by the way) was an homage as well paid as received by the bishops of Rome in those times; which

is a sufficient evidence of a co-ordination, but could never have consisted with their now challenged monarchy in the Church.

“And though the reason be different, the design is no less necessary, in this last and worst age of the Church, for all bishops whomsoever to leave some testimony of their faith to the world, when it shall please God to take them out of it; that so neither their names may be traduced after their death, nor any weak brother misled by fathering any false opinions upon them, whereof they were no way guilty.

“And this I think will be as necessary for me to perform as any other of my order in some respects, though not so necessary in some other; which is the cause both why I leave this short account of myself to the world, and why it is no longer.

“For though I have sufficiently declared myself to the world, both by my life and labours, to be a true, orthodox, and sincere Christian and Protestant, according to the doctrine and discipline of the primitive Church, professed also and practised in the Church of England, (seeing I have been a writer above fifty years, and have passed through all the orders of Church—deacon, priest, and bishop, and have been rector of three churches, prebendary in one, dean of two, and bishop of three dioceses successively), yet I cannot think myself secure from the malignity of false and virulent tongues and pens after my death, more than I have been in my life; and the rather because I have sustained the office of a bishop so many years in the Church (which some perverse people make criminal in itself) and have by my writings discharged a good conscience in asserting the truth against the opposites on both sides; for which the father of lies will not be wanting to stir up enemies against me.

“I do therefore here solemnly profess, in the presence of Almighty God, that by His grace preventing and

assisting me, I have always lived, and purpose to die in the true catholic faith, wherein I was baptized; firmly believing all the canonical Scripture of the Old and New Testament, and fully assenting to every article of all those three creeds (commonly called the Apostles Creed, the Nicene or Constantinopolitan Creed, and the Athanasian Creed) which in the ancient Church were accounted the adequate Rules of Faith, and have accordingly been received as such by the Church of England.

“As for councils, that are free and general, consisting of competent persons lawfully summoned, and proceeding according to the word of God (such as were the four first, viz. those of Nice, Constantinople, Ephesus and Chalcedon) I do reverence them as the supreme tribunals of the Church of Christ upon earth, for judging of heresies, and composing differences in the Church. And as I utterly condemn all heresies that have been condemned by any of them, so I heartily wish that all the present differences in the Church of God might be determined by such a free general council as any of those four already mentioned.

“The composers of those ancient differences in the Church were bishops, (as it cannot be denied) concerning which order I profess to believe, that it was instituted by the apostles who were infallibly inspired by the Holy Ghost, and approved by Christ in the Revelation of St. John; and consequently to be of divine institution. And I had never sustained the burden of that office above forty years in the Church, if this had not always been my judgment concerning bishops. I pray God restore them again to those poor afflicted parts of His Church, where either the office or the exercise of it is wanting!

“That the Bishop of Rome hath any more power over bishops than any other primates and patriarchs have in their several sees respectively, is a thing which I have often and largely disapproved in my writings. All that

the ancient Church did allow him was a priority of order, but no supremacy of monarchical power. And I heartily wish that this, and all other differences now on foot between us and the Church of Rome, might be decided by the doctrine and practice of the Church for the first five hundred years after Christ.

“If I had not believed, upon sufficient evidence, that the succession of bishops in the Church of England had been legally derived from the apostles, I had never entered into that high calling, much less continued in it thus long. And therefore I must here expressly vindicate myself from a most notorious untruth, which is cast upon me by a late Romish writer, that I should publicly, in the house of peers, the beginning of the last parliament, assent to that abominable fiction which some Romanists have devised concerning the consecrating of Matthew Parker at the Nag’s Head tavern, to be Archbishop of Canterbury; for I do here solemnly profess, I have always believed that fable to proceed from the father of lies, as the public records still extant do evidently testify. Nor do I remember that ever I heard it mentioned, in that or any other parliament that ever I sat in.

“As for our brethren the Protestants of foreign reformed Churches, the most learned and judicious of themselves have bewailed their misery for want of bishops. And therefore God forbid that I should be so uncharitable as to censure them for no Churches, for that which is their infelicity, not their fault. But as for our perverse Protestants at home, I cannot say the same of them, seeing they impiously reject that which the others piously desire. And therefore I cannot flatter those in this Church who have received their ordination only from mere presbyters, so far as to think them lawfully ordained. St. Jerome himself reserved to the bishop the power of ordination.

“Seeing therefore I have been (as I hear) so far misun-

derstood by some among us, as to be thought to approve of their ordination by mere presbyters, because I once said, it might be valid in case of necessity; I do here profess my meaning to be that I never thought there was any such necessity in the Church of England as to warrant, it, where (blessed be God for it!) there be so many bishops still surviving: and therefore I desire them not to mistake my meaning in that saying.

“Wheresoever there is a formed Church, there must of necessity be some set form of God’s worship; otherwise it will quickly fall in pieces, as woeful experience hath taught us. And of all forms of God’s worship in the whole Church of Christ, none in my judgment did ever exceed the Liturgy of the Church of England, both for decency, edification and devotion, in all the several offices of it. If the assemblers themselves, that first laid it aside, could have found any faults in it, their modesty was not so great, (if we may judge of it by their other actions,) as to have concealed them from the world.

“Having thus far prevented the uncharitableness of others against myself, I do here from my heart protest my unfeigned charity to all the world; and more particularly both towards those Papists and perverse Protestants whom I have so much endeavoured to undeceive both by my sermons, conferences, and writings. It was only their errors whereat I was offended: I have always loved and pitied their persons, and prayed and laboured for the right informing of their minds, and the eternal salvation of their souls. But yet my common charity to them must not supersede my more particular love and obligation which I have to those truly humble and meek souls in the Church of England (and more especially in my own diocese of Durham) who still stand firm upon the foundation of a sound faith, and continue obedient to the doctrine of God’s word and discipline of His Church, without wavering either to the right hand or to

the left. And my earnest exhortation to them is, that they would still continue their former affections, notwithstanding all temptations to the contrary,) both to the doctrine, discipline, government, and form of worship, of this poor afflicted Church; which if I did not believe to be the securest way for the salvation of their souls, I had not ventured my own upon the same bottom.

“This is the only legacy I now can, and the best I ever could leave them, besides my prayers; wherein I commend them all to the blessing of Almighty God, and to the glory of His saving grace in Christ Jesus.”

The published writings of this estimable prelate are numerous, and chiefly controversial. They appear calculated rather to command respect for his sound judgment and accurate learning, than to charm by the glow of eloquence, or to move by any expression of powerful feeling. They are as follows:—*Apologia Catholica*, part 1, 4to, 1605; part 2, 4to, 1605; *An Exact Discovery of Romish Doctrine, in the case of Conspiracy and Rebellion, &c.* 1605; *A full Satisfaction concerning a double Romish Iniquity*, 1606; *The Catholic Appeal for Protestants, &c.* fol. 1609; *Answer to Theophilus Miggins*, 1609; *A Defence of the Innocency of the Three Ceremonies of the Church of England, &c.*, 4to. 1619; *Causa Regia*, 4to. 1620; *The Grand Imposture of the Church of Rome, &c.*, 4to. 1628; *Of the Institution of the Sacrament, &c.* (by some called) *the Mass, &c.*, fol. 1635; *Antidotum, Adversus Ecclesiæ Romanæ de Merito ex Condigno venenum*, 4to. 1637; *Replica, sive Refutatio Confutationis C. R.*, 4to. 1637; *Let every Soul be Subject, &c.*, Rom. xiii. 1: *De Eucharistia Controversiæ Decisio*, 4to. 1640; *A Sermon on the Resurrection; The Presentment of a Schismatic; Confessions and Proofs of Protestant Divines, &c.*, 4to. 1644; *Ezekiel's Wheels, &c.*, 1653.—*Catermole. Barwick.*

MOSHEIM, JOHN LAWRENCE.

JOHN LAWRENCE MOSHEIM was born at Lubeck, in 1695, of a noble family. He is said to have given early indications of a promising capacity, and of a strong desire of mental and literary improvement. When his parents proposed to him the choice of a profession, the Church suggested itself to him as a proper department for the exercise of that zeal which disposed him to be useful to society. Being ordained a minister in the Lutheran Church, he soon distinguished himself as an eloquent and useful preacher. His reputation in this character, however, was local and confined, but the fame of his literary abilities diffused itself among all the nations of Christendom. He was invited by the King of Denmark to settle at Copenhagen, and was called thence by the Duke of Brunswick to Helmstadt, where he filled the academical chair, and presided over the colleges of Wolfenbuttle and Blackenburg. He was afterwards nominated to the chancellorship of the University of Gottingen by George II., the duties of which he discharged with zeal and fidelity, until his death, which took place in the year 1755. His works were:—*Observationes Sacrae et Historico-criticæ*. Amst. 1721, 8vo. *Vindiciæ Antiquæ Christianorum Disciplinæ*, adv. J. Tolandi Nazarenum. Hamb. 1722, 8vo. *De Ætate Apologetici Tertulliani et Initio Persecutionis Christianorum sub Severo*, commentatio. Helm. 1724, 4to. *Gallus gloriæ J. Christi, Spiritusque Sancti obtrectator*, publicæ contemtioni expositus. Helm. 1736, 4to. *Historia Tartarorum Ecclesiastica*. Helm. 1741, 4to. *De Rebus Christianorum ante Constantinum Magnum commentarii*. Helm. 1753, 4to. *Historia Mich. Serveti, &c.* But the production by which he is best known in this country is his Church History. This was at first a small work, which appeared under the title of “*Institutiones Historiæ*”

Christianæ," and passed through several editions. Considering this history, afterwards, as too meagre for the importance of the subject, he employed two years in its extension and improvement, and published it in its present form in 1755, shortly before his death.—*Biographical Notice prefixed to MacLaine's Mosheim.*

MOSS, ROBERT.

ROBERT MOSS was born in the year 1666, at Gellingham, in Norfolk, and received his education first at Norwich, and afterwards at Corpus Christi College, Cambridge, at which college he entered a Sizer, in 1682, and became a fellow and tutor, in 1685. He was ordained deacon in 1688, and priest in 1690. In 1698, he was appointed preacher of Gray's Inn, and soon after preacher-assistant at St. James's, Westminster. He was made chaplain in ordinary to William III. and was continued in the same situation in the reign of Queen Anne; and attending her Majesty to Cambridge in 1705, had there and then the degree of D.D. conferred upon him. In 1708, he became Lecturer of St. Lawrence Jewry, in London. In 1712 he was made Dean of Ely. Upon the accession of King George I., Dr. Moss was sworn, a third time, chaplain in ordinary; which place he retained till 1718, when the part which he took in the famous Bangorian contest, gave such offence at court, that he was dismissed in company with Drs. Hare and Sherlock, his most intimate friends. He had been subject to the gout from a very early age, and in some of the last years of his life the returns of it were so severe, that he was almost totally deprived of the use of his limbs. With his constitution thus impaired, in 1727, he was under the necessity of resigning his lectureship of St. Lawrence; and not long afterwards, the disorder with which he had been so much afflicted increased with

such violence, that it proved fatal to him in March, 1729, when he was in the sixty-third year of his age. By his own express directions he was buried without ostentation under a plain stone, inscribed only with his name, his titles of D.D. and dean, the day of his death, and his age. In the preface to the collection of "Sermons" mentioned below, we are assured that "he was of so open and generous a disposition, and such a stranger to all artificial disguise, that he affirmed, and you believed him; he promised, and you trusted him; you knew him, and you loved him: that he was very communicative both of his substance and his knowledge, and a man of so much honour and integrity, candour, and humanity, as, joined with his other Christian virtues and intellectual endowments, as well as a graceful person, genteel address, and engaging conversation, gained him universal respect." He had printed several single sermons, which after his death were collected together, and published in 1736, with many others not originally designed for the press, under the inspection of Dr. Andrew Snape, provost of King's College, Cambridge. Prefixed to the collection is a character of the author, which has been commonly attributed to Dr. Snape, but is understood of late to have been drawn up by Dr. Zachary Grey. Dr. Moss was also the author of a treatise in the Bangorian controversy, entitled "The Report vindicated from Mis-reports, being a Defence of my Lords the Bishops, as well as the Clergy of the Lower House of Convocation, in a Letter from a Member of that House to the Prolocutor, concerning their late consultations about the Bishop of Bangor's Writings, &c," 1717, 8vo., and some small Poems, both Latin and English.—*Nichols's Bowyer.*

MOUNTAGU, OR MONTAGUE, RICHARD.

RICHARD MOUNTAGU, OR MONTAGUE, was born at Dorney,

in Buckinghamshire, in 1578. He was educated at Eton, and was thence elected to King's College, Cambridge, in 1594. After his ordination, he obtained the living of Wotton-Courtney, in Somersetshire, in the Diocese of Wells; of which church he afterwards became a prebendary. About the year 1608, he was promoted to a fellowship of Eton College, where he assisted Sir Henry Saville in preparing for the press his celebrated edition of St. Chrysostom's works. In 1610, he gave the first specimen of his learning to the public by editing in Greek, "Gregory Nazianzen's two invectives against Julian," with the notes of Nonnius, in 4to. Three years afterwards, he was inducted into the Rectory of Stamford-Rivers, in Essex, which was in the gift of Eton College. As Mr. Mountagu had applied himself particularly to the study of ecclesiastical antiquities, upon the death of Isaac Casaubon, the king, to whom he was then chaplain, desired him to write some animadversions upon the "Annals of Baronius," which he began to prepare in the year 1615. In the following year he was presented to the Deanery of Hereford; which he exchanged in 1617, for the archdeaconry of the same church. In 1620, he proceeded bachelor of divinity. About this time he seems to have been promoted to a Canonry of Windsor, which he held by dispensation, together with his fellowship of Eton. In consequence of this preferment, he preached the theological lecture in the chapel there for eight years successively; and in one of his sermons before the king, in the year 1621, was represented as having used some expressions, which seemed to favour the Popish practice of praying to saints and angels. Upon this, he wrote and published his treatise "Of the Invocation of Saints," in which he denies the truth of the charge, but at the same time insists on the innocence of positions, which certainly afforded plausible ground for accusing his opinions of a tendency to reconcile his readers to the Popish dogma. In the

same year he published his "*Diatribæ in primam partem Joannis Seldeni Tractatus de Decimis*," 4to., with which work King James was so well pleased, that he laid his commands on Mr. Selden not to continue the controversy. His next work made its appearance in 1622, under the title of "*Analecta Ecclesiasticarum Exercitationum*," in folio; consisting of *Animadversions* upon the "*Annals of Baronius*," which display an extensive acquaintance with the fathers, and Church history, and ably expose many of the errors and legendary fictions that are introduced into the performance of that ecclesiastical historian.

In the year last mentioned, some of the Romish emissaries having attempted to proselyte one of his parishioners at Stamford-Rivers, he endeavoured to procure a conference with them, but failing in that design, he sent three propositions in writing, by way of challenge, to their place of meeting, offering to become a convert to them himself, should they prove victorious in a debate on the points in question.

The three propositions were the following:—1. "If any Papist living can prove unto me, that the present Roman Church is either the Catholic Church, or a sound member of the Catholic Church, I will subscribe. 2. If any Papist living can prove unto me, that the present Church of England, is not a true member of the Catholic Church, I will subscribe. 3. If any Papist can prove to me, that all those points, or any one of those points which the Church of Rome maintaineth against the Church of England were, or was, the perpetual doctrine of the Catholic Church, the concluded doctrine of the representative Church in any General Council, or National approved by a General, or the dogmatical resolution of any one father for 500 years after Christ, I will subscribe."

In answer to this in the course of eighteen months appeared "*A gag for the new Gospel*," to which Mountagu replied in "*A gag for a new Gospel?* No. A new

gag for an old goose." This was, to say the least of it, an indiscreet work, and contained several more than questionable propositions; among others he was decidedly in error on the great subject of Justification. But the treatment he received from the Puritans who accused him of Arminianism and Popery was like the rest of their conduct, tyrannical and unjust. Men who violated every principle of the Church of England, tried to effect his ruin for not observing the principles of that Church for the overthrow of which they were conspiring.

Two obscure ministers of Ipswich collected some passages from Mountagu's book, which, in their judgment, were heretical, and had preferred a complaint before parliament. The parliament of James coincided in opinion with the complainants; but, after having examined Mountagu at their bar, had referred the matter to the Archbishop of Canterbury. Abbot, with his Calvinistic bias and his Arminian antipathies, willingly promoted the wishes of the house of commons, and prohibited Mountagu from writing in future on such topics.

But Mountagu, encouraged by James himself, had prepared an appeal from the complaints of his two informers, from the censures of the house of commons, and from the partial conduct of the archbishop. The book was licensed by White, Dean of Carlisle, a celebrated champion against the Church of Rome, on the express command of the king; and was recommended by the licenser as containing nothing which was contrary "to the public faith, doctrine, and discipline of the Church of England." Before the book was published James died, and the appeal was sent forth, dedicated to the new king.

In strength of argument, and in terseness of style, this performance of Mountagu exceeded any of his former writings. It was written under a keen sense of injustice from men calling themselves Protestants, and

professing an uncommon hatred against Popery. That the character now given of the work is not exaggerated, let the following extracts show :—

“ Upon the indictment, I plead not guilty of both informations, of Arminianism and of Popery, and call therein for trial for it from God and my country : the Scriptures as the rule of faith, the Church applying and interpreting that rule from time to time against all novellers. Dare any of my brethren join issue with me in this ?”

Having closed with his antagonists on their accusation of Arminianism, he thus proceeds : “ I disavow the name and title of Arminian ; I am no more an Arminian, than they Gomarians, not so much in all probability. They delight, it seems, to be called by other men's names ; for anon they stick not to call themselves Calvinists, which title, though more honourable than Gomarians, I am not so fond or doting upon, that I am content to leave it unto those that affect it, and hold it reputation to be so styled. I am not, nor would be accounted willingly, Arminian, Calvinist, or Lutheran, but a Christian. Again for Arminianism, I must and do protest before God and His angels, that the time is yet to come, that I ever read a word in Arminius. The course of my studies was never addressed to modern epitomizers. I betook myself to Scripture, the rule of faith, interpreted by antiquity, its best expositor.”

The conclusion, or corollary of his appeal, will prove what Fuller calls “ the equability of his sharpness :”— “ Popery is for tyranny ; Puritanism for anarchy ; Popery is original of superstition ; Puritanism the high way unto profaneness, both alike enemies unto piety.”

To answer this powerful appeal was not easy ; but it was easy for a Puritanical house of commons to silence his arguments by the strong arm of power. A committee was appointed to examine the appeal, and on the report of that committee, the house voted it to be contrary to

the Articles of the Church of England, and bound the author under heavy recognizances to answer their charges against him.

Laud, at this time Bishop of Saint David's, justly apprehended this interference of the house of commons to be a violation of the royal prerogative, and of the privileges of convocation. Associating with himself the Bishops of Oxford and Rochester, the prelates addressed a memorial to the Duke of Buckingham, soliciting his mediation with the king in favour of Mountagu. The memorial, indisputably the composition of Laud, is temperate, yet decisive. It assumes that the Church of England, at the time of the Reformation, declined to declare itself openly on many points of scholastic divinity, and that the points, on account of which Mountagu was accused, were of that kind. Some of the tenets which he maintained were the resolved doctrines of the Church, which all her members were bound to maintain; and others were only fit to be debated in the schools, every man being at liberty to "abound in his own sense." To compel subscription to these subtle and abstruse tenets, was an error which had been avoided by the first Reformers, and was one great fault of the Council of Trent. Besides, all disputes concerning doctrinal points ought to be determined in a national synod or convocation, assembled under the authority of the king. The Church never submitted to any other decision, neither could she, without departing from the ordinance of Christ. When the "contrary opinions" to those of Mountagu had been concluded at Lambeth, and were ready to be published, Queen Elizabeth, finding "how little they agreed with the practice of piety and obedience to all government, caused them to be suppressed; and though they had since received some countenance from the Synod of Dort, yet the decisions of a foreign synod were not, and, it was trusted, never would be, of any authority in England. Of the cha-

racter of the person thus unjustly accused, who had the honour to be the king's chaplain, the three prelates cheerfully attested, that "he was a very good scholar, and a right honest man," able to serve effectually God, the King, and the Church.

Mountagu himself, with the warmth of language natural to his character, and which his personal injuries inspired, had entreated the Duke of Buckingham to report his case to the king. "The house of commons," he said, "had no right to prosecute his person, or to censure his book. It was approved by the late king, and sanctioned by the present." He declared, that if he failed to give a solid and full answer to every article objected against him from his book, he would be given up with willingness to the pleasure of his enemies.

These applications to the king produced the desired effect, and he announced his intention of bringing Mountagu's case before the council; it being a branch of his prerogative to determine offences against religion. He farther expressed his displeasure at the house of commons for calling his own chaplain to their bar, and for raising a false alarm concerning the danger of Popery.

The parliament was dissolved; but when a new parliament met in 1626, a committee of religion was appointed, for which there was no precedent, and Pym was constituted its chairman. The writings of Mountagu were again brought before its cognizance, and again incurred its censure. Several passages from his *Appeal* were collected, and articles of impeachment were exhibited, which accused him of setting forth doctrines contrary to the Book of Homilies and the Thirty-nine Articles, and of promoting a reconciliation between the Churches of England and Rome.

It does not appear that this impeachment was ever laid before the house of lords, or that the commons intended to proceed with its prosecution, for the king once more intimated that these proceedings against one

of his own chaplains were highly offensive. He thought that one of his own servants was entitled to the same protection as an ordinary burgess, and again declared his intention of taking the cause into his own hands. This reprimand was soon followed by a dissolution of the parliament.

To rescue the quinquarticular controversy from the hands of the house of commons, could not be thought unwise or unconstitutional; for the subject was not within its sphere. It was carried on with great warmth by the clergy on each side, and Mountagu was attacked by Carleton, one of the divines at Dort, then Bishop of Chichester; by Sutcliffe, Dean of Exeter; by Featly, a chaplain of Abbot; and by others of inferior note. To accommodate the differences, two conferences were held, and the first took place at York-house, before the Duke of Buckingham, the Earl of Warwick, and some other temporal lords. The most able divines of each party were to manage the debate: on the side of the Arminians were Buckeridge and White; on the side of the Calvinists were Morton, and another divine of great notoriety, Preston. He was the most popular, if not the most profound Calvinist of his time, an excellent preacher, a subtle disputant, and a great politician, one of whom it was acknowledged by his foes, that if he had not too little of the dove, he had enough of the serpent. The result of this conference has been variously related: what was said of it by the Earl of Warwick, that none departed from it Arminians who were not so before, gives a triumph to neither party. The first conference proving unsatisfactory, a second soon took place, when Mountagu was substituted in the room of Buckeridge, on the part of the Arminians. Both these conferences tended to no other purpose, than to increase difference of opinion into personal animosity,

The king, therefore, having first suppressed Mountagu's book, issued a proclamation, prohibiting the dis-

cussion of controverted points, either in preaching or print. He would admit of no innovation in the doctrine, discipline, or government of the Church, and he denounced a severe punishment against all who should offend against his injunctions, that by the exemplary punishment of a few, others might be warned against incurring the just indignation of their sovereign.

The king, however, did not forget Mountagu, but in 1628, he nominated him to the See of Chichester. At the Confirmation of Mountagu, he was opposed by one William Jones, a stationer, of London, who, when the usual proclamation was made, that any person who could or would object against the bishop elect, should then speak according to due form of law, stood up, and with an audible voice three times excepted against his qualifications for a bishopric, delivering a copy of his objections to the judge of the court of arches.

These objections, however, were overruled because they were not signed by a doctor of the arches, and delivered in by a proctor, notwithstanding the declaration of Jones, that he could not prevail upon any proctor to prefer them, though he offered the customary fees. This opposition of Jones suggested to Mountagu the wisdom of being prepared to ward off any future attack on account of his past actions or writings; and he therefore applied to the king, who granted him a special pardon, in form like those given at a coronation, only with the difference of its containing the insertion of some particulars for the pardoning of all errors before committed, either in speaking, writing, or publishing, concerning which he might afterwards be questioned. While Bishop Mountagu retained the See of Chichester, with which he was permitted to hold the Rectory of Petworth *in commendam*, he applied himself closely to his favourite study of Church antiquities

In 1635, he published his *Originum Ecclesiasticarum Apparatus*; and in the following year, his *Originum*

Ecclesiasticarum Tomus Primus. In 1638, upon the promotion of Dr. Wren, Bishop of Norwich, to the See of Ely, Mountagu was translated to the vacant bishopric. He died on the 13th of April, 1641. Besides the works already mentioned, he published, *Eusebii Pamphili Lib. X. de Demonstratione Evangelica, Græcè et Latinè.* Accessere nondum hactenus editi duo contra Marcellum, *Ancyrae Episcopum; et Lib. III. de Ecclesiastica Theologica: omnia Latinè facta, et Notis illustrata, studio R. Mont. 1628, fol.; Antidiatribæ ad priorem partem Diatribarum (Julii Cæsaris) Bullingeri adversus Casaubonum, &c. 1625, fol.;* and after his death were published from his papers, *The Acts and Monuments of the Church before Christ Incarnate, with a dedication to Jesus Christ in Latin, 1642, fol.; and, Versio et Notæ in Photii Epistolas, Græcè et Latinè, 1651, fol.—Carwithen. Fuller. Neale.*

MUGGLETON, LUDOWICK.

LUDOWICK MUGGLETON, the founder of a dissenting sect in England, in the seventeenth century, was born in the year 1607. He was bred to the trade of a tailor, and seems to have persuaded himself, as well as a number of ignorant followers, that he was divinely inspired to foretell future events, that he was entrusted with the keys of heaven and of hell, and that none could obtain admittance into heaven unless he opened the gates. He maintained that he and one John Reeves were the two witnesses spoken of in Revelations, xi. 3; and though the latter died soon afterwards, he still retained his pretensions to a prophetic character. In a paper which he published about the year 1650, he asserted "that he was the chief judge in the world, in passing sentence of eternal death and damnation upon the souls and bodies of men; that in obedience to his

commission, he had already cursed and damned many hundreds to all eternity; that, in doing this, he went by as certain a rule as the judges of the land do when they pass sentence according to law; and that no infinite Spirit of Christ, nor any God, could or should be able to deliver from his sentence and curse."

The tenets of Muggleton approach so nearly to those of the Quakers, that the Quakers were among his most vehement opponents. The paper just mentioned, produced a remonstrance from the press, by a Quaker named Richard Farnsworth, on the profaneness and criminality of his extravagant claims; but it had no other effect than that of provoking a paper in reply from Muggleton, in which he insisted "that he was as true an ambassador of God, and judge of all men's spiritual estate, as any ever was since the creation of the world." He is also said to have regarded himself as above ordinances of every kind, not excepting prayer and preaching; to have rejected creeds and all Church discipline and authority; and to have acknowledged but one person in the Godhead.

At length the magistrates took cognizance of his conduct and pretensions. He was tried at the Old Bailey, 1676, and convicted of blasphemy. He died in 1699.—*Aiken. Sewell's Hist. of the Quakers.*

MULCASTER, RICHARD.

RICHARD MULCASTER was born at Carlisle, and was educated at Eton, and gained his election to King's College, Cambridge, in 1548. But for some reason unknown, he left King's, and went to Christ Church, Oxford, of which he became a student in 1555. In 1561, he was appointed first master of Merchant Tailor's School, where he remained for twenty-six years, and had for his pupil Bishop Andrewes.

In April, 1594, he was collated to the prebendal stall of Gatesbury, in the Cathedral of Sarum; and in 1596, he resigned the mastership of Merchant Tailors' School, and was chosen in the same year upper master of St. Paul's School, in which office he remained for twelve years, and then retired to the Rectory of Stamford-Rivers, in Essex, to which he had been instituted on the presentation of Queen Elizabeth. He died in 1611. Mulcaster was an adherent of the reformed religion, a man of piety, and "a priest in his own house as well as in the temple."—*Gent. Magazine*.

MUNSTER, SEBASTIAN.

SEBASTIAN MUNSTER was born at Inglesheim, in the Palatinate, in 1489, and having been at one time a Franciscan monk, became afterwards a Protestant and professor of Hebrew and theology, first at Heidelberg, and then at Basle. He died of the plague, in 1552.

He wrote:—*Cosmographia Universalis*, which was printed in 1550, and afterwards translated into almost all the European languages. De Thou says, "that Munster was so learned in theology and geography, that he was styled the Esdras and Strabo of Germany." He wrote also, *Rudimenta Mathematica*, in duos libros digesta; *Compositio Horologiorum*; and, *Organon Uranicum*, in which the author gives a theory of the planets, with their various motions for more than a hundred years. Besides *Scholia* on Pomponius Mela, and Solinus, he gave a Latin translation of the Hebrew Bible, with the Annotations of the Rabbins; Another of Josephus; *Grammatica Hebraica*; *Dictionarium Hebraicæ Chaldaica-Latinum*; *Calendarium Hebraicum*; *Grammatica Chaldaica*; *Tabulæ novæ ad Geographiam Ptolemæi*; *Abrahami Ben Chai Hispani Sphæra Mundi Hebraice ex Latina Versione Schreckenfuchii*; *Eliæ Judæi Arith-*

metica cum suis Annotationibus Marginalibus; Dictionarium Chaldaicum non tam ad Chaldaicos interpretes, quam ad Rabbinorum intelligenda Commentaria Necessarium; Captivitates Judæorum incerti Auctoris, Hebrew and Latin; and, Catalogus omnium Præceptorum Legis Mosaicæ, quæ ad Hebræis sexcenta et octodecies numerantur, cum succincta Rabbinorum Expositione et Additione Traditionum, &c. Hebrew and Latin. His Commentaries upon several books of the Old Testament are inserted in the Critici Sacri. — *Du Pin. Moreri.*

MUNTER, BALTHASAR.

BALTHASAR MUNTER was born in 1735, at Lubeck; he was educated at the Gymnasium of that city and at the University of Jena. He acquired much celebrity by his pulpit eloquence, and was appointed chaplain to the Orphan House at Gotha and dean of the Court. On the death of Hauber, he was appointed his successor at Copenhagen, as pastor of the German congregation. In 1772, he attended Count Strunser, and Munter's account of his conversion was eagerly received; it was translated into almost every language, and the interest felt in it caused Munter's name to be heard through all parts of Europe. He died in 1793. He wrote besides "On the Tree of Knowledge," "Conversations of a reflecting Christian with himself on the Truth and Divine Origin of his Belief;" "An Introduction to the knowledge and Practice of Religion," "Sacred Cantatas and Spiritual Songs."

MUNCER, MUNTZER, OR MUNZER.

MUNCER, MUNTZER, OR MUNZER was born towards the end of the fifteenth century, at Zwickau, in Misnia. He was educated for the Church, and became a disciple

of Luther; but becoming acquainted with Nicholas Storck, the leader of the Anabaptists, to his notions he became a convert and was re-baptized. His life is so connected with an important period of ecclesiastical history, that a detailed account of his proceedings will here be given from Dean Waddington's History of the Reformation.

“Munzer, after having been expelled from Prague, Jutterbock, and other places, obtained the office of a preacher at Altadt in Thuringia, an imperial city, in the Electorate of Saxony; and there for some time propounded his opinions, under the immediate influence, as he declared, of the Spirit of God. He was not destitute of literary attainments, and possessed besides a great command of Scriptural texts and expressions—a sort of acquirement essential to a theological polemic and demagogue. In his harangues he attacked with almost equal vehemence the pope and Luther—the former in the customary expressions of popular invective—and the latter as scarcely less criminal, through his indulgence to the infirmities of his brethren, and his ignorance of the genuine gifts of the Spirit. Those among his own peculiar doctrines, which were not purely fanatical, savoured of mysticism. He preached that salvation was to be procured by the observance of the moral code, by the mortification of the flesh in clothing and fasting, by solemnity of countenance, by nourishing the beard and by silence. These and such like offices he called the cross of Christ and the discipline of a Christian. He was opposed to all ecclesiastical ceremonies. He exhorted his disciples to seek the Lord in frequent and solitary meditation, apart from human intercourse; and on such occasions to inquire into the nature of God and the reality of His Providence towards men; into the certainty of the atonement of Christ and of the truth of His religion. And if any doubts should arise—for he admitted the possibility of doubt—he directed them to

appeal at once to God, and ask some sign of Him. Should this for the moment be withheld, they were to expostulate with their Maker, as men aggrieved and angry, and to persist still more fervently in the pious importunity of prayer. Doubtless this passionate perseverance would prove acceptable to God; Who, perceiving therein the zeal and ardour of their hearts, would at length vouchsafe a sign to His faithful followers, as to His saints in ancient days. In support of such injunctions, he taught the supernatural character of dreams, as the means employed by the Almighty for the manifestation of His will. And having once opened this illimitable field to the imagination of his followers, it was easy for him to find a sign for the removal of every doubt, a vision in answer to every supplication.

“By this strange confusion of sound morality with attractive absurdities, heated by violent declamation against the doctrines and ministers of the Church, Munzer presently formed a religious party; and then he proceeded to his further purpose, which was to convert it into a political faction. To this end he wrote down the names of his adherents, and bound them by oath to co-operate faithfully together, for the subversion of the civil authorities. As soon as these designs were discovered, Frederick, who had tolerated his mere religious extravagance, at once expelled him from his states. He fled to the neighbouring town of Muhlhausen, where he had previously acquired some notoriety, and where his projects were attended with better success. By his influence with the people he removed his enemies from the government of the city, and acquired for himself the senatorial dignity. He caused the expulsion of the monks, and appropriated to his own use the largest and wealthiest among their establishments. And he then pronounced, as from immediate inspiration, his decisions upon all matters and causes, at his own arbitrary discretion, by the interpretation of dreams, or Scriptural passages;

and all that proceeded from his lips was deemed holy. In addition to this, he maintained the community of property, as a natural and universal law, vindicated by the dignity, the equality and the liberty of man. And this principle he likewise inculcated with so much effect, that all laborious works, as we are informed, did really cease, and the artisan and the peasant, suspending the implements of their skill, received their share of the abundance of the wealthy, under the authority of the law of Christ.

“This continued for several months, during the conclusion of 1524, and the beginning of the following year. Meanwhile the rustics were in arms throughout the neighbouring provinces to the number of at least forty thousand; they had gained some advantages over the nobles, and had burnt or plundered many castles and citadels. Munzer, on the persuasion of one Pfeiffer, who was even a wilder fanatic than himself, seized this moment to place himself at the head of the insurrection. He began by an inflammatory address to the miners of Mansfeldt:— ‘How long, my beloved brethren, will you remain with your arms folded? How long will you resist the will of God? Are you faithful, and do you believe that the Lord has forsaken you? How often have I represented to you your duty! But God cannot now delay much longer. You must now take courage, or the sacrifice of your broken hearts will avail you nothing. Your miseries will be multiplied; it is my authority which assures you of this. If you refuse to wear the crown of martyrdom, which God now offers you, you will presently be found wearing that of Satan. You will perish all of you if you despise the commands of God, which I, in His behalf, announce to you. Already France, Italy, Germany have taken up arms. Three hundred thousand peasants are in array in Klegau, in Hegau, and along the banks of the Neckar. My only fear is that they will fall into the net of peace that is laid for them; for wherever it may

happen that but three of you are assembled together, with a full confidence in God and no other object but His glory, you have no cause to fear a hundred thousand enemies. Let us then procure the peace which we desire, and which God hath promised us. But be not softened by the flatteries of Esau; be not moved by the calamities of the impious, by their prayers, or by their tears. Show them no mercy, It is God's will that you treat them as Moses treated the inhabitants of Canaan; and that will He hath revealed unto me.'

"Soon afterwards, on the 5th of May, when the insurgents were assembled at Frankenhauseu in the presence of the forces of John and George of Saxony, the Landgrave of Hesse and the Duke of Brunswick, those princes offered them pardon on condition that they would surrender Munzer and his accomplices. To avert that fate the fanatic collected his people around him, and with even more than his wonted severity of countenance addressed them: 'You see, my fellow soldiers and brothers, that your tyrants are at hand; yet, though they have conspired against your lives and mine, they have not the courage to attack us; but they offer vain and absurd conditions, that they may deprive you of your arms. So manifest must it now become to you that this is not my enterprise; it is not undertaken on my authority, but by the command of God. And thus it is the duty both of you and of me to obey, and not to desert the post in which the Lord hath placed us. When Abraham was obedient to the divine voice, God preserved to him his son, and rewarded his faith with many other benefits; we therefore, who are now in the condition of Abraham, must persevere and commit the event to God. . . . Our enemies are called princes; they ought to be called tyrants; for they take no care of you; they exhaust all your means and then squander them away in wickedness. They pay no attention to the public good, they take no cognizance of the causes of the poor; they neglect jus-

tice, they permit the practice of robbery and every other crime ; they have no regard for the orphan or the widow, they make no provision for the education of youth ; and as to the worship of God, they not only themselves neglect it, but prevent it in others. In short, they have but one single object before them, to convert the property of all their subjects to their own uses. . . . But even if all this were endurable, is it with impunity that they shall defend the accursed impiety of the ecclesiastics ? Who knows not how flagitious is their barter of masses, and all their other scandals ! . . . Let us then rather perish than consent to so much iniquity, and allow the gospel truth to be snatched away from us. I on my part, can most confidently assure you that God will be with us, and the victory our own, for He hath Himself, face to face, made me this promise ; Himself, I say, He Who can neither deceive nor lie, hath commanded us to proceed against our governors, after this fashion. And as in ancient time He revealed his might for the protection of His saints, so can there be no possible doubt that He will also glorify this day by some miraculous interposition. Be not moved then by the decisions of your reason ; let not the show and shadow of danger disturb you, but rush bravely forward upon your impious foes ; be not terrified by their artillery, for as to the balls which they shall cast against us, I will receive them all in my own vest. But even now behold the propitiousness of God ! Behold the sign and testimony of His perpetual benevolence towards us ! Lift up your eyes, I pray you, and behold that heavenly bow ! The same is painted on our banners, and by this representation which He displays to us from above, God clearly signifies that He will be with us in the battle. By this very symbol He denounces overthrow and destruction to our tyrants. Forward then with confident courage, in the certain expectation of divine aid, for God will permit no peace between you and your impious adversaries.'

“ Before the onset commenced, a young man of a noble family presented himself as a herald at the camp of the insurgents; he was seized by the command of Munzer, and immediately murdered—a faithful sign indeed of the spirit by which the fanatic was guided. This spectacle infuriated the royalists; and in the unequal combat which ensued the rebels were vanquished with great slaughter and little resistance, as they stood singing a hymn to the Holy Spirit, and awaiting the promised succour from above. Munzer fell into the hands of the conquerors. The bearing of the prisoner did not, in the first instance, disgrace his former pretensions. To the questions of George of Saxony and the Landgrave of Hesse he firmly replied that he had in nowise exceeded his commission, and that the princes who had persecuted the doctrine of the gospel were to be resisted as he had resisted them. “ Reflect,” said Duke George to him, when on the application of the torture he cried aloud with pain, “ reflect on the agonies of those wretched men, whom you have this day deluded to their destruction.” “ Even thus,” he replied, with a disdainful laugh, “ even thus they would have it.” But afterwards, when the hour of execution approached, he displayed a more moderate and reasonable temper. He made a public confession of his error and his crime; and then, though encompassed by the soldiery, he raised his voice to exhort the princes to show greater mercy towards their wretched subjects—thus would they be thereafter exempt from similar perils. At the same time he admonished them to study at least that portion of the Holy Scriptures which relates to the duties of kings. He then received the communion, and suffered.”—*Waddington's Hist.*

MYCONIUS, FREDERICK.

FREDERICK MYCONIUS was born at Lichtenfelt, in Fran-

conia, in 1491. He was a Franciscan monk, but became one of the earliest and most active disciples of Luther. In 1538, he accompanied the Chancellor of Weimar into England; on his return he undertook the reformation of the Churches in Thuringia; he was strongly opposed to converting the revenues of the Church to secular purposes, and wrote a practical Commentary on the Anointing of our Saviour's feet by Mary Magdalene, against this practice. He died in 1546.—*Moreri*.

MYCONIUS, OSWALD.

OSWALD, OR GEISSHAUSER MYCONIUS, a Swiss Reformer, was born at Lucerne, in Switzerland, in 1488. He was educated at Basle, under Erasmus and Glarcanus. He was regent of the College of Zurich and afterwards at Lucerne; but from the latter place he was driven by the Roman Catholics; he took refuge at Basle, where he became head pastor of the Church and professor of theology; he died there in 1552. He wrote a Latin version of the Catechism of Æcolampadius; a Narrative of the Life and Death of Zuinglius, and several Scripture Commentaries.—*Moreri*.

NEAL, DANIEL.

DANIEL NEAL was born in 1678, and educated at Merchant Tailors' School, and afterwards at a Dissenting academy. He was eminent as a Dissenting preacher, and died in 1743. He wrote:—History of New England; being an impartial Account of the Civil and Ecclesiastical Affairs of the Country, with a new map, &c. 2 vols. 8vo., 1720; this procured him the degree of M.A. from the University of Cambridge, in New England; a Letter to the Rev. Dr. Francis Hare, Dean of Worcester, occasioned

by his Reflections on the Dissenters, in his late Visitation Sermon and Postscript; a Narrative of the Method and Success of inoculating the Small-pox, in New England, by Mr. Benjamin Colman; this led to his being introduced to their Royal Highnesses the Prince and Princess of Wales, afterwards George II. and Queen Caroline.

His great work is his History of the Puritans. He was an honest man. Unlike modern historians, who profess impartiality, while by one-sidedness they propagate falsehood, he made no secret of his hatred of the Church and his determination to vindicate Dissent. One consults his History as one would consult the briefs of a barrister. The statement is *ex parte*. We know it and can judge accordingly. The first volume of this work appeared in 1732, and continued to be published, the second volume in 1733, the third in 1736, and the fourth in 1738. When it was discovered that he represented the Church of England as almost uniformly a persecuting Church, it was not surprising he should meet with answers from those who, in surveying the history of the Puritans, when they became known by the name of Nonconformists, considered that the ejected were at one time the ejectors; the right of the usurping powers in Cromwell's time to throw down the whole edifice of the Church, being the main principle on which the controversy hinges. Mr. Neal's representation of that event, and of the sufferings of his brethren, first called forth the abilities of Dr. Maddox, Bishop of St. Asaph, who published "A Vindication of the Doctrine, Discipline, and Worship of the Church of England, as established in the reign of Queen Elizabeth, from the injurious reflections of Mr. Neal's first volume," &c. 8vo. To this Mr. Neal replied in "A Review of the Principal Facts objected to in the first volume of the History of the Puritans." The subject was then taken up by Dr. Zachary Grey, in "An Impartial Examination of the second volume of Mr. Daniel Neal's History of the

Puritans. In which the reflections of that author, upon King James I. and King Charles I. are proved to be groundless ; his misrepresentations of the conduct of the Prelates of those times, fully detected ; and his numerous mistakes in history, and unfair way of quoting his authorities, exposed to public view," 1736, 8vo. In 1737 and 1739, Dr. Grey published two more volumes, containing the same kind of examination of the third and fourth volumes of Neal's History.—*Gen. Dict.*

NERI, PHILIP.

PHILIP NERI was born at Florence, July 23, 1515. He was at first intended for mercantile life, but soon devoted his mind to religion. In 1550, he founded a fraternity for the relief of strangers, pilgrims, and other destitute persons at Rome. Thus, as a layman, he was earnest in his endeavours to lead men to religion. And as soon as he was ordained a priest, he held conferences in his own room. The number of those who flocked to these conferences made it necessary to obtain more accommodation for them, and he obtained a suitable and ample space for his devotees in the Church of St. Jerome, which he formed into a kind of oratory. The spiritual exercises which he had thus instituted, were transferred to this place in 1558, and this was the origin of "The Association for the furtherance of Theological Exercises, called the Congregation of the Oratory, or the Oratorians." In 1575, the Church of Notre Dame was placed at the disposal of the Oratorians. Here, in order to arrest the attention of those to whom he preached, Neri procured the execution of pieces of sacred music of more than common interest, before and after his sermons. Hence the origin of oratorios, which at one time became so dramatic as to assume the character of a musical mystery.

All his disciples lived in common, and numerous establishments were formed in Italy and France. The brethren of this order endeavour to unite worldly wisdom with religious enthusiasm, and are not very regardful of truth.

Neri died at Rome, in 1595. Some of his letters and his Advice to Youth have been published.—*Moreri*.

NESSE, CHRISTOPHER.

CHRISTOPHER NESSE was born at North Cowes, in Yorkshire, in 1621; and educated at St. John's College, Cambridge. After having held the living of Cottingham, near Hull, and filled the honourable post of lecturer of the parish of Leeds, he was ejected for nonconformity in 1662; and died in 1705.

He wrote:—The Christian's Walk and Work on Earth; The Christian's Crown and Glory; Church History, from Adam; Antidote against Popery; and, A Divine Legacy. But the work for which he is best known, is his History and Mystery of the Old and New Testament, logically discussed, and theologically improved, 1690, 4 vols. fol. To this Matthew Henry, in compiling his Exposition, is thought to owe considerable obligations.—*Gen. Dict.*

NESTORIUS.

FOR a full and detailed account of the Nestorian heresy and the Council of Ephesus, the reader is referred to the Life of Cyril of Alexandria. Under that article, the Life of Nestorius, so far as it is connected with ecclesiastical history, is to be found. It is only necessary here to state, that Nestorius was born in the fifth century, at Germanica, in Syria, and that he

became Patriarch of Constantinople, in 428. The Council of Ephesus, by which he was condemned, was convoked in 431.

He was banished to the Deserts of Thebais, in Egypt, where he died about 439.

NETTER, THOMAS.

THOMAS NETTER was probably born at Saffron Walden, in Essex, and hence was called Waldensis. He flourished in the fourteenth century, and became a Carmelite monk. He was placed first in London, and afterwards at Oxford, where he became a professor, first of philosophy and then of divinity.

He zealously contested the opinions of Wickliff, both in the schools and in the pulpit; was elected provincial of his order; and by the command of King Henry IV. attended the Council of Pisa, in 1409. By Henry V. he was appointed privy counsellor and confessor, and sent to the Council of Constance, where he distinguished himself by his speeches against the Wickliffites and Hussites. He likewise possessed the favour of Henry VI. and went to France with the intention of being present at his coronation at Paris; but he died on his journey at Rouen, in the year 1430.

He was the author of:—Commentaries on Genesis, Exodus, Leviticus, the Acts of the Apostles, the Epistle of St. Paul to the Romans, and the first Epistle of St. Peter; *Doctrinale Antiquitatum Fidei Ecclesiæ Catholicæ*, which was published after his death in 1571, in 3 vols. fol., and is still held in great esteem by Roman Catholics; *In Aristotelis Libros de Cælo et Mundo*; and a multitude of Dissertations, Disputations, Dialogues, Sermons, Letters, &c., which are enumerated in *Freheri Theatrum Vir. Erud. Clar. Moreri*.

NEVE, TIMOTHY.

TIMOTHY NEVE was born in 1724 ; and was educated at Corpus Christi College, Oxford. In 1783, he was elected Margaret professor of divinity, and died in 1798. He published :—A Sermon, on Act Sunday, July 8th, 1759, entitled, The Comparative Blessings of Christianity, Ephes. iv. 8 ; Animadversions on Phillips's Life of Cardinal Pole ; Eight Sermons, preached at the Lecture founded by the late Rev. John Bampton, M.A., Canon of Salisbury. After his death, appeared, Seventeen Sermons on various subjects, 1798, 8vo.—*Nichols's Bowyer.*

NEVILE, OR NEVIL.

NEVILE, OR NEVIL, was born at Canterbury, and became a fellow of Pembroke Hall, Cambridge, in 1570. Ten years after we find him proctor of the university, and in 1582, he was presented to the mastership of Magdalene College. In 1590, he was promoted by the queen to the Deanery of Peterborough. In 1593, he was appointed to the mastership of Trinity College, and in March 1594, resigned the Rectory of Doddington, on being presented to that of Teversham, near Cambridge. In 1595, he was concerned in the controversy which originated at Cambridge, from the public declaration of William Barret, fellow of Caius College, against the doctrine of predestination, and falling from grace. On these points the general persuasion being then favourable to the system of Calvin, Barret was called before some of the heads, and compelled to retract his opinions. The dispute, however, which was referred by both parties to Archbishop Whitgift, occasioned the well-known conference of divines at Lambeth, where they agreed on certain

propositions, in conformity to Calvin's principles, commonly called the Lambeth Articles. Dr. Nevile and his brethren soon after had to complain of Dr. Baro, lady Margaret's professor of divinity, for maintaining some doctrines respecting universal salvation, diametrically opposite to those of the Lambeth Articles ; in consequence of which he was removed from his station in the university. For a full account of this controversy the reader is referred to the Life of Baro.

In 1597, Nevile was promoted to the Deanery of Canterbury. On the accession of King James, Archbishop Whitgift, in his own name, and of all the bishops and clergy, sent Dr. Nevile, the dean of his church of Canterbury, into Scotland, to his majesty, to give him the assurance of their unfeigned duty and loyalty ; and to know what commands he had for them to observe concerning ecclesiastical causes : recommending also the Church of England to his favour and protection. To which message he gave a very gracious answer, and that he would uphold the government of the late queen as she left it. Which, when the dean returned, and gave the archbishop an account of, gave him great comfort and satisfaction. For indeed he and some of the bishops, particularly the Bishop of London, feared much, that when this king came to reign in this realm, he would favour the *new discipline*, and make alterations in the ecclesiastical government and Liturgy : and this had made them speak sometimes uneasily of the *Scotch mist*, which Hugh Broughton would now and then throw in the archbishop's teeth, when he was displeased with him.

James I. afterwards, when on a visit to Cambridge, in 1615, was entertained at Trinity College by Dr. Nevile, who died in May, in the same year. By his munificence to Trinity College, Dr. Nevile has secured to himself the gratitude and admiration of posterity. He expended more than £3000 in rebuilding that fine quadrangle,

which to this day retains the name of Nevile's court. He was also a contributor to the library of that college, and a benefactor to East-bridge Hospital in his native city.—*Strype. Todd's Deans of Canterbury.*

NEWCOME, WILLIAM.

WILLIAM NEWCOME, an Irish prelate suspected of heresy, was born at Barton-le-Clay, in Bedfordshire, in 1729, and educated at Abingdon Grammar School, and at Pembroke College, Oxford; but he removed some time after to Hertford College, where he took his degree of M.A., in 1753, and became an eminent tutor, and had Charles James Fox for one of his pupils. In 1765, he took his degrees of B.D. and D.D., and was appointed chaplain to the Earl of Hertford, then Lord-lieutenant of Ireland, who conferred on him, within a year, the see of Dromore. In 1775, under Lord Harcourt's administration, he was translated to Ossory; and in 1778, he produced his first work, *An Harmony of the Gospels*. In 1779, Dr. Newcome was translated to the see of Waterford; and in 1782, he published, *Observations on our Lord's conduct as a divine Instructor, and on the Excellence of his moral character*. This was followed, in 1785, by *An Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the Twelve Minor Prophets*, 4to; and in 1788, by *An Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the Prophet Ezekiel*, 4to. He published also about the same time, *A Review of the chief difficulties in the Gospel History respecting our Lord's Resurrection*, 4to, the purpose of which was to correct some errors in his Harmony. In 1792, he published at Dublin, *An historical View of the English Biblical Translations; the expediency of revising by authority our present translation; and the means of*

executing such a work, 8vo. For the historical part, the bishop is chiefly indebted to Lewis ; but his arrangement is better, and his list of editions is more convenient. Except a very valuable charge, this was the last of Dr. Newcome's publications which appeared in his lifetime. In January, 1795, under the lord-lieutenancy of Earl Fitzwilliam, he was translated to the Archbishopric of Armagh. He died at his house, in St. Stephen's Green, Dublin, January 11, 1800, in the seventy-first year of his age, and was interred in the chapel of Trinity College. Soon after his death was published, his Attempt towards revising our English Translation of the Greek Scriptures, or the New Covenant of Jesus Christ, &c. This was ably exposed by the Rev. Edward Nares, in his Remarks on the Version of the New Testament, lately edited by the Unitarians, &c, 1810, 8vo., and by Archbishop Magee, in his great work on the Atonement. Archbishop Newcome's interleaved Bible, in 4 vols. fol., is in the library at Lambeth-palace. These reflect no little discredit upon the character of a man who had risen to the highest offices in a Church, to the doctrines of which he was opposed.—*Gen. Dict.*

NEWTON, JOHN.

THE history of this good and pious man, is as interesting as a romance, and cannot here be detailed. It was written by the Rev. Richard Cecil, and will be read with profit by those even who, with the writer of the present article, do not accord with all the religious opinions of Newton. He was born in London, in 1725 ; and after a desultory education at Stratford, in Essex, was sent to sea. After various adventures, marked by great irregularity of conduct, young Newton, in 1748, appears to have been for the first time awakened to a proper sense of his past life, which gradually improved

into a real reformation. During the whole of his earlier career he appears to have had a thirst for knowledge, and especially a taste for Latin, which he cultivated with uncommon diligence. He next became a tide-waiter at Liverpool, and acquired a competent knowledge of Greek and Hebrew, with a view to Holy Orders. In April, 1764, he was ordained by Dr. Green, Bishop of Lincoln, to the Curacy of Olney, in Buckinghamshire, which he held for sixteen years. Here he became acquainted with Cowper, the poet, and with John Thornton Esq., who, in 1779, presented him to the living of the united parishes of St. Mary Woolnoth, and St. Mary Woolchurch Haw, Lombard-street, where he continued to reside till his death, in 1807. His principal works, of which a complete edition was published soon after his death, consist of Sermons, preached and published at various times; the Narrative of his Life, published in 1764; Review of Ecclesiastical History, on the plan which Mr. Milner afterwards pursued; Hymns, some of which are by Cowper; Cardiphonia; Omicron's Letters on Religious subjects; and, The Messiah, a series of Sermons on the words of the celebrated Oratorio.—*Life, by Cecil.*

NEWTON, RICHARD.

RICHARD NEWTON was born at Yardley Chase, in Northamptonshire. He was educated at Westminster, and was a student of Christ Church, where he was distinguished as a tutor. He was afterwards a tutor in Lord Pelham's family, having for his pupils, the statesmen, the Duke of Newcastle, and Mr. Pelham. He was collated by Bishop Compton to the living of Sudbury, in Northamptonshire; and in 1710, was inducted by Dean Aldrich, as principal of Hart Hall.

He still resided at his living when not required at

Oxford, and had daily prayers at seven o'clock in the evening, to meet the convenience of his poor parishioners. He was always an enemy to pluralities, with cure of souls, and made repeated applications to Dr. Gibson, Bishop Compton's successor in the See of London, for leave to resign his living in favour of his curates, but without success. He, therefore, continued to hold the rectory, so long as he could not relinquish it without introducing a stranger into his parish; but he bestowed all the emoluments arising from it, upon his curates, who so diligently discharged their duty, and upon other local objects of beneficence and charity. Upon the death of Bishop Gibson, Dr. Newton made the same application to his successor Dr. Sherlock, and, having readily obtained the consent of that prelate, resigned Sudbury in favour of Mr. Saunders, who was the last of his curates. When he became principal of Hart Hall, that house was an appendage to Exeter College. From this state of dependence Dr. Newton conceived the project of rescuing it, and of erecting it into an independent college. In pursuing his measures for this purpose, he had to encounter much opposition, particularly from the learned Dr. Conybeare, Rector of Exeter College, and afterwards Dean of Christ Church, and Bishop of Bristol. The struggle between them lasted for a considerable time; and it has been observed, that in no contest were two able men more equally matched; and that the papers which passed between them, like Junius's Letters, deserved to be collected, on account of the energetic beauty of their style, and the ingenuity of their arguments. Dr. Newton, however, succeeded in accomplishing the object which he had in view, and in the year 1740, obtained a charter, converting Hart Hall into Hertford College; of which, at a great expense to himself, and with considerable aid from his numerous friends, he was thus the founder and first head. Afterwards he was promoted to a canonry of Christ Church,

and held it with his principalship of Hertford College till his death, which took place in 1753, when he was about the age of seventy-eight.

When on his death-bed, Dr. Newton ordered all his writings to be destroyed, excepting a select number of Sermons, which he intended for the press. These were published in 1784, together with three or four Discourses that were printed in the author's life-time, making together an octavo volume. He also published:—A Scheme of Discipline, with Statutes intended to be established by a Royal Charter at Hart Hall," &c. 1720, folio; University Education, or, an Explication and Amendment of the Statute which, under a Penalty insufficient and eluded, prohibits the Admission of Scholars going from one Society to another, without the Leave of their respective Governor, or of their Chancellor, &c., 1747, octavo; a Treatise, entitled, Pluralities Indefensible, &c.; and after his death, his successor in the principalship, Dr. William Sharp, published from his MSS. The Characters of Theophrastus, with a strictly literal Translation of the Greek into Latin, &c. with Notes and Observations on the Text, in English, for the Benefit of Hertford College, 1754, octavo.—*Gent. Mag.*

NEWTON, THOMAS.

THIS prelate has favoured the world with his biography, and if he had not done so, his character would probably have stood higher than it does. He gives his history as that of a preferment hunter, and of a literary rather than a religious man. He informs us that he was born at Lichfield, on the 21st of December, 1703, O. S., or on the 1st of January, 1704, N. S., and that he was named Thomas, because he was born on St. Thomas's day. His father was a considerable brandy and cider-merchant. He received his first

education at Lichfield, and thence he removed to Westminster. From Westminster he was elected to Trinity College, Cambridge, of which college he became a fellow. He then took orders, came to London, and was appointed curate, and afterwards assistant preacher, at St. George's, Hanover-square.. His first regular employment was that of reader and afternoon preacher at Grosvenor chapel, in South Audley-street. By this appointment he became well known in the parish, and was soon taken into Lord Carpenter's family, to be tutor to his son, afterwards created Earl of Tyrconnel. In 1738, Dr. Pearce, afterwards Bishop of Rochester, but then Vicar of St. Martin's, appointed him morning preacher at the chapel in Spring Gardens. He was next introduced to the acquaintance of Mr. Pulteney, who, when Lord Bath, appointed him his chaplain, and in 1744, presented him to the Rectory of St. Mary-le-bow, Cheapside. In 1745, he took his degree of D.D. In 1747, he was chosen lecturer of St. George's, Hanover-square. In 1749, he published his edition of Milton's *Paradise Lost*, with notes of various authors, 2 vols. 4to. Sometime after, Dr. Newton was prevailed upon to publish the *Paradise Regained*, and Milton's smaller Poems, upon the same plan, which accordingly appeared in 1 vol. 4to, 1752. The first volume of *Dissertations on the Prophecies*, which have remarkably been fulfilled, and are at this time fulfilling in the world, 8vo, was published in 1754. The second and third volumes were not published until 1758; and, as an encouragement to the work, he was in the interim appointed to preach the Boyle Lectures. In 1756, he was appointed one of the king's chaplains, and permitted at the same time by her royal highness the princess of Wales to retain that rank in her service; and he held both stations during the rest of that reign and the beginning of the next. In 1757, he was made Prebendary of Westminster, and sub-almoner, by the interest of Dr. Gilbert, Archbishop of York, who conferred on

him the precentorship of the Church of York. In 1761, he was promoted to the Bishopric of Bristol, and the Residentiaryship of St. Paul's. In 1758, he was promoted to the Deanery of St. Paul's. He died in 1782.—*Autobiography.*

NICEPHORUS, BLEMMIDAS.

BLEMMIDAS NICEPHORUS, a celebrated Abbot of Mount Athos, flourished towards the middle of the thirteenth century. He established a school there, which has produced many superior men; amongst them George Acropolitus. The reputation of Nicephorus was so great in the East that in 1256, he was offered the Patriarchate of Constantinople, but he refused it and remained in his monastery, governing it wisely, till his death. He occupied himself much in the endeavour to unite the Greek and Roman Churches, and addressed his letters on the Procession of the Holy Ghost, one to James Proarchius, Archbishop of Bulgaria, the other to the Emperor Theodore Lascaris. They have been published with the Translation by Allatius, at the end of the first volume of the Continuation of the Annals of Baronius, by Rainaldus; and in the *Græciæ Orthodoxæ Scriptores*, by Allatius. A list of the various works of Nicephorus will be found in the “*Biblioth. Græca*” of J. Alb. Fabricius.

The most interesting are:—1 *Ratio de Compendiaria arte disserendi et de Astrolabio*. Venice, 1498, fol. Some give this work to Nicephorus Gregoras. 2. *De Quinque Vocibus, et cur sint Quinque tantum, neque plures, neque pauciores*. Bale, 1547, 8vo. 3. *On Logic*. Augsburg, 1605. An Abridgment of the *Organon* of Aristotle. 4. An Abridgment of Physical Science. 1606, 8vo. There are many of the works of Blemmidas in the libraries of Italy, Germany, France, and England.—*Weiss.*

NICEPHORUS, CALLISTUS.

CALLISTUS NICEPHORUS, an ecclesiastical historian, son of Callistus Xanthopulus, flourished in the fourteen century. Born with a taste for letters, at a period when there was no means of pursuing them but in the cloister, he became a monk, and passed his time in prayer and study.

He composed an Ecclesiastical History, in twenty-three books, but only eighteen have been preserved, which extend from the birth of our Lord to the death of the Emperor Phocas, in 610, and the summaries of the five others, which include the reigns of Heraclius to Leo the philosopher. Callistus dedicated this work to Andronicus Paleologus the ancient; he had completed it before the age of thirty-six. It is only a compilation of the histories of Eusebius, Socrates, Sozomen, &c., but it contains fragments of some authors, whose works we no longer possess, and is written in a pleasing manner.

Schurzfleisch has called Nicephorus the Ecclesiastical Thucydides, on account of the beauty of his style; and Vossius calls him the Pliny of Theology, because he ornaments his accounts with so many fabulous details. The only MS. known of this history is at Vienna, in the Imperial Library. There is a Latin version by John Lang. Bâle, 1553, fol. A French translation by Jean Gillot, Paris, 1567, fol. The Greek text was printed with the version by Lang, corrected by Fronton du Duc. Paris, 1630, 2 vols., fol.

Besides this work, there remain some Verses of his; A Catalogue of the Emperors and Patriarchs of Constantinople; A Short Abridgment of the Old Testament; A Catalogue of the Fathers of the Church, &c.

Nicephorus is considered to be one of the principal compilers of the Synaxarius, or Abridgment of the Lives

of the Saints; Combefis accuses him of having disfigured them, by inserting fables drawn from legends.—*Weiss.*

NICEPHORUS.

NICEPHORUS, Patriarch of Constantinople, born in that city about 750, was son of the secretary of Constantine Copronymus. His father was banished, and died in exile, on account of his attachment to the worship of images, which was then the great subject of controversy, and dividing the Eastern and Western Churches. The young Nicephorus was brought up by his mother, and his literary talents were cultivated as well as his Christian virtue. These talents caused his being brought into notice at court, and for a time he filled the position from which his father was expelled; and at the Seventh Council, where he acted as commissary for the emperor, his eloquence was much admired. He adopted his father's views as to the worship of images, and was so zealous and devoted that he was elected Patriarch of Constantinople, in the year 806, though at the time only a layman. He devoted himself to his high office with much zeal, and having declared his determination to maintain the worship of images, he did all in his power to reconcile the contending parties, and to bring them to his views by gentle and patient reasoning. The Emperor Leo, when he ascended the throne, endeavoured to convince him of his error, but in vain, and he entreated the emperor not to interfere in spiritual matters, and ordered the bishops who were assembled at Constantinople to disperse, but instead of doing so, they united together to condemn his doctrine, deposed him, and the emperor banished him. After his banishment he retired to the Monastery of St. Theodore which he had founded, and lived there till his death in 846.

His Life was written in Greek, by Ignatius, Bishop of Nice. His works are:—1. *Breviarium historicum*; this abridgement begins at the death of Maurice, and ends at the reign of Irene and Constantine. 2. *Chronographia brevis*; this has been translated into Latin by Anastasius, the librarian, and published at the end of that by Syncelle, Paris, 1652. 3. *Stichometria Librorum Sanctorum*; this is an enumeration of the Books of the Bible, with the number of verses contained in each; it is sometimes printed at the end of the Chronology, and has been inserted in the works of Pithon, and in the Supplement to the “Credibility of the Evangelical History,” by Lardner. 4. *Antirrhetici*; these are little writings against the Iconoclasts; some are translated into Latin in the “Library of the Fathers” in the *Auctarium* of P. Combesis, and in the *Lectiones antiquæ* of Canisius, and a great number of inedited copies are in all the great libraries of Rome, Paris, and London. 5. Seventeen Canons inserted in the 7th vol. of the Collection of the Councils.—*Weiss*.

NICETAS.

NICETAS, Bishop of Treves, was one of the most illustrious prelates of his time. Destined by his parents to the monastic life, he was confided, in childhood, to the care of a venerable Abbé, who brought him up and instructed him, and whom he succeeded in the government of the monastery at his death. The name of the monastery is not known; but in 527, he was taken from it to be made Bishop of Treves. His zeal for discipline, and for the maintenance of the canonical rules drew upon him the enmity of King Clotaire, who banished him. Sigebert, when he mounted the throne, restored him to his church. This prelate assisted at the Councils of Clermont, Orleans, and Paris, and himself convoked

one at Tours, of which the acts are lost, but in which it is believed that he complained of the vexatious manner in which the nobles interfered in ecclesiastical matters. He died, A.D. 566.

The works of his that remain, are:—1. Two Letters; one to the Emperor Justinian, in which he reproaches him with inclining to the Eutychian heresy; the other to Clodesinda, Queen of Lombardy, urging her to work at the conversion of her husband, Alboin, who was an Arian heretic. These have been inserted in the collections of Freher, of Duchesne; in the collection of the Councils, and in the *Spicelegium* of D. d'Achery. D'Achery attributes also to him two little Ascetic Tracts, “*De Vigiliis Servorum Dei*,” and “*De Psalmodiæ bono*,” which he has published in his *Spicelegium*.—*Weiss*.

NICETAS.

NICETAS, Bishop of Besancon, succeeded to Antidus, a martyr to the faith in an invasion of the Vandals. He was very zealous in maintaining the purity of the faith in his vast diocese, which he traversed frequently, preaching and instructing the people. At the request of Columbanus, he visited the different monasteries founded by him; and when under the persecutions of Brunehault, Columbanus was obliged to conceal himself, Nicetas offered him shelter, and after hiding him for a time, assisted him to retreat into Italy. Gregory the Great had great confidence in Nicetas, and consulted him on all important occasions. Nicetas died in 612.—*Weiss*.

NICHOLS, WILLIAM.

WILLIAM NICHOLS was born at Dorrington, in Buckinghamshire, in 1664, and was educated first at St. Paul's

School, in London, and afterwards at Magdalen Hall, Oxford, whence he removed to Wadham College, where he graduated in 1688. About that time he entered into holy orders, became chaplain to Ralph, Earl of Montague, and in September, 1691, Rector of Selsey, near Chichester. He was admitted B.D. in 1692, and D.D. in 1695. It appears from a letter of his to Robert, Earl of Oxford, that he was disappointed in his expectations of a promised prebend of Westminster. He wrote :—An Answer to an Heretical Book called the Naked Gospel; A Short History of Socinianism; A Practical Essay on the Contempt of the World; The Advantages of a learned Education, a Sermon preached at a School-feast; The Duty of Inferiors towards their Superiors, in Five practical Discourses; An Introduction to a Devout Life, by Francis Sale, Bishop and Prince of Geneva, translated and reformed from the Errors of the Romish Edition; to which is prefixed, a discourse of the Rise and Progress of the Spiritual Books in the Romish Church; A Treatise of Consolation to Parents for the Death of their Children; God's Blessing on Mineral Waters; A Conference with a Theist, a Machiavelian, and an Atheist; The Religion of a Prince, showing that the Precepts of the Holy Scriptures are the best maxims of Government, 1704, 8vo, in opposition to Machiavel, Hobbes, &c.; *Defensio Ecclesiæ Anglicanæ*; A Paraphrase on the Common Prayer, with Notes on the Sundays and Holidays; Afflictions the Lot of God's Children; A Comment on the Book of Common Prayer, and Administration of the Sacraments, &c., 1710, fol., this still continues to be printed in 8vo.; A Supplement to the Commentary on the Book of Common Prayer, 1711, fol.; *Historiæ Sacræ Libri VII.*, Ex Antonii Cocceii Sabellici Eneadibus concinnatum, in usum Scholarum et Juventutis Christianæ; A Commentary on first Fifteen, and part of the Sixteenth Articles of the Church of England; and, A Defence of the Doctrine and Discipline of the Church of England,

first written in Latin, for the use of foreigners, and translated into English by the author. A volume of his correspondence with Jablonski, Ostervald, Wetstein, &c. in Latin, was presented by his widow Catharine Nichols to the Archbishop of Canterbury, in 1712, and is now among the MSS. at Lambeth. He died in April, 1712, and was buried in St. Swithen's Church, in the city of London.—*Knight's Life of Colet. Wood. Nichols's Bowyer.*

NICHOLSON, WILLIAM.

WILLIAM NICHOLSON was born in 1655, at Orton, near Carlisle, of which his father was rector. In 1670, he was sent to Queen's College, Oxford, where he graduated in 1676. He became a fellow of his college in 1679. In the preceding year he had been sent by Sir Joseph Williamson, secretary of state, to study the northern languages at Leipsic; and from his observation in this tour he was enabled to draw up a description of Poland, Denmark, and Germany, printed in Pitt's Atlas, 1680-81. On his return from his travels he took the degree of M.A., and was made chaplain to the Bishop of Carlisle, who gave him a prebend and an archdeaconry, with a vicarage in his diocese. In 1696, he published the first part of his English Historical Library, a useful, though inaccurate work frequently referred to in these volumes, which was intended to give a short view and character of most of our national historians, whose writings are extant either in print or manuscript. It was followed by a second part in 1697, and a third in 1699; and all the parts were published together, corrected and augmented, in 1714, fol. In 1702, he published a Scottish Historical Library. An attack having been made upon his English Library by Atterbury, then preacher at the Rolls, in his work, On the Rights,

Powers, and Privileges of an English Convocation, Dr. Nicholson replied to it in, A Letter to the Rev. Dr. White Kennet, 1702. In the same year he was promoted to the Bishopric of Carlisle, and he shewed his littleness of mind, when, in the year 1794, Atterbury was appointed to the Deanery of Carlisle and waited upon him at Rose Castle for institution. The letters patent being directed to the chapter, and not to the bishop, and the date thereof being July 15, though the late dean (Grahme) did not resign till the 5th of August, and some dispute also arising about the regal supremacy, institution was then refused. The bishop, however, declared at the same time that the affair should be laid forthwith before the queen; and that, if her majesty should, notwithstanding these objections, be pleased to repeat her commands for giving Dr. Atterbury possession of the deanery, institution should be given, which was accordingly done in consequence of her intimation to the bishop through the secretary of state.

This was only the commencement of hostilities. Bishop Nicholson had indeed some cause for complaint; for Atterbury had attacked his Historical Library in very contemptuous language; and what was worse, Atterbury appears to have been the cause of Nicholson's being for some time refused a degree at his own university, when, on his promotion to the Bishopric of Carlisle, he applied for that of D.D. For an explanation of this we must refer to the principles of the times, as well as of the men; and both perhaps will be sufficiently illustrated by the following paper which was sent to Mr. Nicholson, in answer to his request of having a doctor's degree by diploma) by the vice-chancellor, Dr. Mander, "Whereas the members of the University of Oxford, in a very full convocation held the (fifth) day of (March), 1701, did unanimously agree to confer the degree of Doctor of Divinity upon the Reverend Mr. Francis Atterbury, as a testimony of the sense which they had of a signal

service he had done the Church, by his excellent book: entitled, 'The Rights, Powers, and Privileges of an English Convocation,' &c. (See Atterbury, vol. iii. p. 113, &c.) And whereas W. Nicholson, Archdeacon of Carlisle, in a pamphlet, entitled, 'A Letter to Dr. White Kennett, in defence of the English Historical Library, against the unmannerly and slanderous objections of Mr. Francis Atterbury, preacher at the Rolls," &c., and printed in 1702, doth, in and through the said pamphlet, term the said doctor *Mr.* Atterbury only, in a seeming contempt of the honour done him by the said university. And whereas the said archdeacon (in the thirty-fourth page of the said pamphlet) hath these words: viz. 'I need not, Sir, acquaint you what a toil and expence there very collecting of those materials hath brought upon me; nor how much trouble I have had in the composure. And it is but a discouraging prospect (after all) to see so many men of gravity and good learning, to whom I thought my labours might have been chiefly useful, caressing an empty misrepresenter of our antiquities, histories, and records, and patronizing an ambitious wretch in his insolent attempts against our ancient and apostolical Church government;' which words are conceived to contain a severe and indecent reflection upon the proceedings of the university; it is humbly proposed to Mr. Vice-chancellor, by several members of your venerable convocation, whether it can be consistent with the honour of the university to bestow any mark of favour upon the said archdeacon, before he shall have made suitable satisfaction for so high an indignity, and open an affront, as he hath hereby put upon her."

The vice-chancellor, who communicated this paper to Bishop Nicholson, added that he would notwithstanding propose the degree, if "he would please to order him what to say in answer." Nicholson, however, irritated at the superiority thus given to his antagonist, determined to send no answer. His own words on this occasion

are: "Mr. Vice-chancellor not having acquainted me who the masters or members of the venerable convocation are, that presented this libellous memorial to him; the most civil treatment, which (as I thought, by advice of my friends) could be given to it, was, to take no manner of notice of its coming to my hand." He accordingly applied to Cambridge, where the degree in question was readily granted; and, what must have been yet more gratifying, he received the same honour from the University of Oxford, on July 25, following. The former refusal seems to have been that of a party, and not of the convocation at large. In one of his letters written at this time to Dr. Charlett, master of University College, he enters upon a defence of his vindication of the "Historical Library," and not unsuccessfully. The objection that he had called the doctor *Mr.* Atterbury was certainly trifling and unjust, for he was *Mr.* Atterbury when he wrote against Nicholson. He also alludes to the coarse treatment of himself in the above paper, where he is styled only *William Nicholson*, although at that time a bishop elect. But whatever may be thought of Bishop Nicholson's conduct, or that of these members of the convocation, it may not be expected that when Atterbury was made Dean of Carlisle, there could be much cordiality between them. Nicholson knew to whom he had been indebted for the affront he had received from the university; and Atterbury was equally out of humour with the bishop, in addition to his usual turbulence of disposition. In 1707, when the bishop found that Atterbury was continually raising fresh disputes with his chapter, he endeavoured to appease them once for all, by visiting the chapter in pursuance of the power given by the statutes of Henry VIII. at the foundation of the corporation of the dean and chapter. But Dr. Todd, one of the prebendaries, was instigated by Atterbury to protest against any such visitation, insisting upon the invalidity of Henry VIII.'s statutes; and that

the queen, and not the bishop, was the local visitor. Nicholson, conscious of his strength in a point which he had probably studied more deeply than any of the chapter, during the course of his visitation suspended and afterwards excommunicated Dr. Todd; on which the latter moved the court of common pleas for a prohibition, and obtained it unless cause shown. In the meantime such proceedings alarmed the whole bench of bishops; and the Archbishop of Canterbury, Tenison, wrote a circular letter on the subject to all his suffragans, considering the cause of the Bishop of Carlisle as a common cause, and of great concern to the Church, which, he added, "will never be quiet so long as that evil generation of men who make it their business to search into little flaws in ancient charters and statutes, and to unfix what laudable custom hath well fixed, meet with any success." Soon afterwards a bill was carried into parliament, and passed into a law, which established the validity of the local statutes given by Henry VIII. to his new foundations. Bishop Nicholson published on this occasion, "Short Remarks on a paper of Reasons against the passing of a bill, for avoiding of doubts and questions touching the Statutes of divers Cathedrals and Collegiate Churches," 4to, in one half sheet, without date.

In 1715, he was appointed lord high almoner by George I. In 1718, he was translated to the see of Londonderry. His inquiries in Ireland gave rise to his *Irish Historical Library*, Dublin, 1724. He manifested his attention to the interests of his see by erecting a building in the palace garden for the preservation of the records and other manuscripts relating to it. On the 9th of February, 1727, he was translated to the Archbishopric of Cashel; but before he take possession of it, he died at Londonderry on the 14th of that month. The three *Historical Libraries*, with the *Letter to Dr. Kennet*, were published together in 1736.

He published, besides the works already mentioned : — *Leges Marchiarum*, or Border Laws, with a preface, and an appendix of Charters and Records relating thereto ; An Essay, or Discourse, to be affixed to Chamberlayne's Collection of the Lord's Prayer in one hundred different Languages ; and, A Preface to the third edition of Dr. Wilkin's *Leges Anglo-Saxonicae*. His Letters have been published by Mr. Nichols. He left also in manuscript a History of Cumberland, from which large materials were taken for the History and Antiquities of that county, published by Joseph Nicholson, Esq., and Richard Burn, L.L.D., in 1778.—*Biog. Brit. Nichols's Atterbury. Harris's Ware.*

NICOLAI, JOHN.

JOHN NICOLAI was born at Monza, in 1594, and took the vows of a Dominican at the age of sixteen. He took his D.D. at Paris, in 1632, and for twenty years filled with high reputation the divinity chair in the house belonging to his order in the Rue St. Jacques. He became the prior in 1661, and died in 1673. He spent a considerable portion of his time in commenting on the works of Thomas Aquinas, whose principles he attempted to reconcile with such as differ widely from the genuine notions of the Augustinian school : hence his criticisms have been warmly contested by the followers of Aquinas and St. Augustine. In 1657, he published, *S. Thomæ Aquinatis Expositio continua super Quatuor Evangelistas, &c.* in fol., with numerous notes ; and he proceeded to publish the other works of that doctor, in succeeding years, till at length he edited the whole, in 19 vols. fol. He also published the *Pantheologia*, of father Rainier of Pisa, which is a theological dictionary, having the subjects arranged in alphabetical order. With the corrections and supplementary

matter of father Nicolai, it made its appearance at Lyons, in 1655, in 3 vols. fol.; and again, at the same place, in 1670, in 3 vols. fol., with new additions. Father Nicolai was also the author of *Galliæ Dignitas adversus præposterum Catalaniam assertorem vindicata*, &c., 1644, 4to, written by way of reply to father Mesplede's *Catalania Galliæ vindicata*; a translation into indifferent French verse of the allegorical Latin poem, by Charles Beys, entitled, *Ludovici XIII. Justi noncupati, Galliæ et Navarræ Regis, triumphalia monumenta*, 1649, fol., for which performance the court gave him a pension of six hundred livres; *Festivus Fratrum prædicatorum S. Jacobi pro natali regio plausus*, &c., 1661, 4to; *De Jejunii Christiani et Christianæ abstinentiæ vero ac legitimo ritu*, &c. *Dissertatio*; Four Dissertations, in Latin, on the subject of Baptism, as practised in the ancient Churches, written in controversy with father de Launoy; and various Dissertations, Theses, &c., in controversy with M. M. Arnauld and Nicole.—*Moreri*.

NICOLAI, PHILIP.

PHILIP NICOLAI was born at Mengershusen, in the County of Waldeck, in 1556. He was called to the ministry among the Lutherans in 1576, and died in 1608. His publications were:—An edition of the Greek Testament; *Commentariorum de Regno Christi, Vaticanis Prophetis et Apostolicis accommodatorum Lib. ii.* *Tractatus de cœna Domini*; *Theoria vitæ æternæ*; and *Commentariorum de rebus antiquis Germanicarum Gentium Lib. vi.*—*Moreri*.

NICOLE, PETER.

PETER NICOLE was born in 1625, at Chartres. He was

educated at Paris, and studied divinity at the Sorbonne. While pursuing his studies in Hebrew, Greek, and the modern languages, he devoted a portion of his time to the education of young people under the care of the Solitaires of Messieurs de Port Royal. In 1649, he became B.D. He now attached himself to the Janse-nists, and rendered much assistance to Arnauld. (*See his Life.*) He suffered much persecution for his opinions; and in 1677, he found it expedient to leave Paris, where an outcry was raised against him on account of a letter which he wrote for the Bishops of St. Pons and Arras, to Innocent XI., against the relaxations of the Casuists. He retired to the Low Countries in 1679; obtained leave to live privately at Chartres, and in 1683, returned to Paris. Here he employed himself in the composition of various works, until his death in November 16th, 1695.

His style as an author, both in Latin and French, has been much admired. His chief works are:—Letters and Reflections on the Epistles and Gospels. Theological Instructions on the Holy Sacrament, the Creed, the Lord's Prayer, and the Decalogue; Treatise on Prayer; which form the 23 vols. of what are called The Moral Essays; *Les Imaginaires et les Visionnaires*; The small Perpetuity of the Faith; The large Perpetuity; *Les Préjuges legitimes contre les Calvinistes*; *Traité de L'Unité de L'Eglise*; *Les Pretendus Reformés convaincus de Schisme*; and *Refutation des principales Erreurs des Quiétistes*.—*Biog. Univ. Moreri.*

NICON.

NICON, whose name appears as that of a saint in the Greek and Roman Calendars, flourished in the tenth century, and went by the surname Metanoite, from his frequent introduction of the word *μετανοειτε*, (*repent*) in

his sermons. He lived in a monastery on the borders of Pontus and Paphlagonia; and in 961, went as a missionary into Armenia. He went also as a missionary to Crete. He afterwards laboured in Lacedemon and Corinth; he died in 998. His life, which was written by a Lacedemonian abbot, father Sirmond translated into Latin, and Baronius has freely made use of it in the tenth volume of his "Annales," under the years 961—998. To Nikon is attributed a curious and interesting little treatise in the Greek language, "On the impious Religion of the most wicked Armenians," which will be found of use in illustrating the state of manners, as well as the ecclesiastical history of that country. It is inserted in Latin, in the 25th vol. of the "Bibl. Patr.," and is also given in Cotelier's "Patr. Apostol.," vol. II., in a note to Const. Apostol. lib. II. cap. 24, p. 235, 236.—*Moreri*.

NIVELLE, GABRIEL NICHOLAS.

GABRIEL NICHOLAS NIVELLE was born in Paris, about the year 1687. He was educated at the seminary of St. Magloire, belonging to the congregation of the Oratory, where he continued till that community was dispersed in 1723. Afterwards he was nominated prior commendatory of St. Geréon, in the diocese of Nantes. In 1730, he was imprisoned for four months in the Bastille, on account of his opposition to the bull Unigenitus. He died in 1761. He was the author of:—An Account of the Proceedings in the Faculty of Theology at Paris, on the subject of the Constitution Unigenitus, in 7 vols. 12mo.; The Cry of the Faith; The Constitution Unigenitus submitted to the Judgment of the Universal Church, or, A General Collection of the Acts of Appeal, &c., 1757, in 4 vols. fol.—*Biog. Universelle*.

NOETUS.

NOETUS, a heretic of the third century, flourished according to Basnage, about the year 240, and Fabricius, about 245. He was a native, as Epiphanius states in one place, of Ephesus, and as he states in another place, of Smyrna. In his large work against Heresies, Epiphanius says, that "Noetus taught a doctrine not held by the prophets, or apostles, or the Church after them: For such was his pride, that he dared to say, that the Father suffered. And with a like arrogance he said, that he himself was Moses, and his brother Aaron. In the meantime, the blessed Presbyters of the Church called him before them, and examined him about these things, and whether he had uttered such a blasphemy against the Father. At first he denied it, being ashamed to own a horrible and pernicious doctrine, never taught by any before him. Afterwards, having propagated his mad opinion, and gained himself a few followers, about ten in number, he became more bold and open. Whereupon the Presbyters call him and his adherents before them, and examine him again, as formerly: then he said, 'What harm have I done? I worship one God, I acknowledge one God, and no other beside Him: Who was born, suffered, died.' As he persisted in that doctrine, they expelled him out of the Church, together with those who were of the same opinion with him. Soon after which he and his brother died; and they were left as apostates and outcasts, for none of the pious would bury them. After this his followers endeavoured to uphold the same doctrine, induced thereto by the like considerations with their master; for when, being examined by the presbytery, he answered, 'I worship one God,' they replied, 'Truly, that is well said, for we also worship one God, but as He ought to be worshipped. And we have also

one Christ, as we know Him to be, the Son of God, Who suffered, died, rose again, ascended to heaven and is at the right hand of the Father, and will come to judge the quick and the dead. This we say, according as we have been taught by the divine Scriptures.”

In his Summary, Epiphanius says, “that Noetus, with a few that followed him, taught Christ to be Father and Son; that the same was Father, Son, and Holy Ghost. [Or, that Father, Son, and Holy Spirit, are the same.]” Afterwards, in the same work, in the article of the Sabellians, Epiphanius says, they held the same doctrine with the Noetians, except that they denied the Father to have suffered.

Philaster writes, that Noetus said, “The Almighty Father Himself was Christ, and that He was born, and suffered, and died. This person likewise said, that he was Moses, and his brother Elias the prophet.”—*Epiphanius. Lardner.*

NOIR, JOHN LE.

JOHN LE NOIR was a Jansenist Divine. The date of his birth is not known, but he flourished in the seventeenth century. He was celebrated as a preacher, and promoted to a canonry in the Cathedral Church of Seez, where he was exposed to a fanatical persecution from the Jesuits, in which the Bishop of Seez took part. In 1663, the Bishop of Seez obtained a *Lettre de Cachet*, by which le Noir was exiled to Fougères, in Brittany, on the pretence of his having advanced erroneous notions, but really because the canon resisted some unjust exactions of the bishop. In 1665, the manner in which the bishop endeavoured to enforce submission to the *Formulary*, excited a fresh controversy between him and le Noir, and the latter brought charges of various errors against the prelate. Among

others he charged him with sanctioning, by refusing to condemn, a Catechism, entitled *Le Chretien Champetre*, in which it is stated "that there are four divine persons who are proper objects of devotion, viz., Jesus Christ, St. Joseph, St. Anne, and St. Joachim." This work le Noir denounced to the bishop, and on account of the bishop refusing to prosecute, he accused the bishop judicially of favouring the propagators of such errors, and of holding several notions which he believed to be heretical. On this subject he published several pieces, in which he overleaped all the bounds of moderation in the language which he applied to the bishop of Seez, and also to his metropolitan Harlay, Archbishop of Rouen, whom he represented to be in collusion with his suffragan. Afterwards he opposed the Bishop of Seez when about to take possession of the Archbishopric of Rouen, upon the translation of Harlay to the see of Paris. The process against his diocesan was referred by the king's council to the ecclesiastical judges, before whom it lay many years. In 1682, he opposed the election of Harlay, Archbishop of Paris, to the office of president in the assembly of the clergy, under the plea that he had not yet cleared himself from the suspicion of heresy, and was, consequently, ineligible by the canons. In the following year M. le Noir was arrested, and committed prisoner to the Bastile, where a process was carried on against him before special commissaries, who pronounced him guilty of publishing defamatory writings, and adjudged him to make the *amende honorable* before the metropolitan Church of Paris, and then to be sent to the gallies for life. The first part of this sentence was executed upon him; but the punishment of the gallies was commuted for imprisonment. He was first confined at St. Malo's; afterwards for five years in the Citadel of Brest; and lastly at Nantes, where he died in 1692. He was the author of:—A Collection of Requests, or Cases, &c. in fol.,

relative to the treatment of the Jansenists, which display a passionate eloquence, with an uncommon knowledge of law, and will be found useful by the ecclesiastical historian; The Guide to the Cloister translated from a work attributed to St. Bernard; The indisputable Advantages of the Church over the Calvinists, in the Controversy between M. Arnauld and the Minister Claude, 1673, 8vo.; The new Political Light, or, the new Gospel of Cardinal Palavicini, revealed by himself in his History of the Council of Trent, 1676, 12mo., which occasioned the suppression of a French translation of that history which was about to be published; The Heresy of the Episcopal Dominion established in France, 12mo.; The Courtly Bishop, 12mo.; Protest against the Assemblies of the Clergy in 1681, 4to, &c.—*Moreri*.

NORIS, HENRY.

HENRY NORIS was of Irish descent, and was born at Verona, in 1631. At the age of fifteen he was admitted a pensioner at the Jesuits' College, at Rimini, where he first began to study the writings of the Fathers, particularly those of St. Augustine; and having determined to embrace the ecclesiastical life, he took the habit in the convent of the hermits of St. Augustine, at Rimini. When the term of his noviciate expired, the general of the order sent for him to Rome, where he spent his days, and sometimes his nights, in close application, usually studying for fourteen hours a day. While he was at Rome, and when at the age of twenty-six he began his history of Pelagianism; which was not however finished till the year 1673. In 1674, he was appointed chaplain to the Grand Duke of Tuscany, and professor of ecclesiastical history in the University of Pisa. His History of Pelagianism was

violently attacked by some parties, and twice it was subjected to the tribunal of the Inquisition, which declared that there were not passages in it requiring condemnation.

He continued for sixteen years at Pisa, teaching ecclesiastical history and pursuing his studies. In the year 1692, he was appointed sub-librarian of the Vatican. This preferment, which was a step towards the highest dignities in the gift of the papal see, excited anew the jealousy of his adversaries, who published additional pieces against his writings; which determined the pope to select some eminent divines, who had not distinguished themselves by taking either side in the former controversy, to whom he committed the re-examination of the writings of father Noris, with instructions to send him their report. So weighty was the testimony which they gave in his favour, that the pope immediately made him counsellor to the inquisition. In 1695, he was made a cardinal. In the year 1700, he was nominated librarian of the Vatican. Two years afterwards, he received directions from the pope to apply himself to the reformation of the calendar; but while he was employed on this work, the attack of an incurable dropsy proved fatal to him in 1704, at the age of seventy-three. Among his principal works, exclusive of those already noticed are:—*Dissertatio historica de Synodo quinta Œcumenica*; *Vindiciæ Augustinianæ*; *Apologia Monachorum Scythiæ ab Anonymi Scrupulis Vindicata*; *Anonymi Scrupuli circa Veteres Semi-Pelagianorum Sectatores evulsi ac eradicati*; *Responsio ad Appendicem Auctoris Scrupulorum*; *Janseniani Erroris Calumnia sublata*; *Somnia Francisci Macedo*; *Traso, seu miles Macedonicus, Plautino sale Perfrictus*; *A History of Investitures*; *A History of Godeschal and his Opinions, &c.* The whole of them were collected together, and published at Verona, 1729—1732, in 5 vols. fol.—*Du Pin. Moreri.*

NORRIS, JOHN.

JOHN NORRIS was born at Collingbourne-Kingston, in 1657. He was a Wykehamist, and went from Winchester to Exeter College, Oxford, in 1676, being elected a fellow of All Souls in 1680, in which year he graduated.

He read attentively the works of Plato, Xenophon, and Aristotle; but of these celebrated philosophers, Plato was his favourite, whose writings he studied with extraordinary diligence, and whose peculiar notions he eagerly imbibed.

He was easily led from the principles of Platonic philosophy into the visionary refinements of the mystical theology; and, after reading Malebranche's *Search after Truth*, he became a zealous disciple of that French philosopher, and commenced a professed idealist. In 1682, he published his translation of Robert Waryng's *Effigies Amoris*, under the title of *The Picture of Love Unveiled*; this is a philosophical rhapsody, founded on the Platonic notion that love is the sole principle in nature. In the same year, he also published a translation from the Greek of Hierocles upon the *Golden Verses of Pythagoras*, 8vo. His next piece was printed in 1683, and entitled, *An Idea of Happiness*. In this treatise, after laying down the position that happiness consists only in the fruition of God, he proceeds to explain the nature of that fruition, and, asserting the insufficiency of a virtuous life to that purpose, as the word virtue is understood by the Stoics, Peripatetics, and other moralists, he takes the word in that sense which frequently occurs in the Pythagorean and Platonic writings, in contemplation and the *unitive* way of religion. This, in contradiction to moral virtue, they call divine virtue. According to their ideas, the former is a state of proficiency, the latter of perfection; in the former is a state of difficulty and contention, in the latter ease and

security; the former is employed in mastering the passions, and regulating the actions of common life, the latter in divine meditation, and the ecstasies of seraphic love. This treatise was followed, in the same year, by a piece against the Calvinists, entitled, *Tractatus adversus Reprobationis absolutæ Decretum, nova Methodo et succinctissimo Compendio adornatus, et in duos Libros digestus*. In 1684, he was admitted to the degree of M.A., and soon after entered into holy orders. In the year last mentioned, appeared his *Poems and Discourses*, occasionally written, &c. He was a warm admirer of the mystical writings of the celebrated Dr. Henry More, and corresponded with him, and with Lady Masham, and with Mrs. Astell. In 1688, he published, *The Theory and Regulation of Love*, a moral Essay. In the following year, he was presented to the Rectory of Newton St. Loe, in Somersetshire, when he resigned his fellowship at All Souls' College. In 1691, he published a volume of *Practical Discourses upon several subjects*, 8vo. Soon after the publication of this volume he was presented to the Rectory of Bemerton, near Salisbury. From this time he employed seven years in completing his principal philosophical work, entitled, *An Essay towards the Theory of the Ideal or Intelligible World*, designed to support the system of Malebranche against the principles maintained in Mr. Locke's *Essay on the Human Understanding*. In 1708, he published, *A Philosophical Discourse concerning the natural Immortality of the Soul*, wherein the great Question of the Soul's Immortality is endeavoured to be rightly stated and fully cleared, in opposition to Mr. Dodwell. The last of his publications were, *A Treatise concerning Christian Prudence, or, the Principles of Practical Wisdom fitted to the Use of Human Life, &c.*, 1710, 8vo; and, *Letters, philosophical, moral, and divine*, to the Rev. Mr. John Norris, with his Answers. He died worn out with excessive application to his studies, in 1711.

NOVARINI, LEWIS.

LEWIS NOVARINI was born at Verona, in 1594, and entered among the Theatins in that city when he was about eighteen years of age, taking the vows in 1614. He died at Verona, in 1656. His principal works are :—*Commentarii in IV. Evangel. et Acta Apostol.*, in 4 vols, fol.; *Adagia Sanctorum Patrum*; *Electra Sacra*, in quibus quæ ex Latino, Græco, Hebraico, et Chaldaico fonte, quæ ex antiquis Hebræorum, Persarum, Græcorum Romanorum, aliarumque Gentium ritibus, quædam divinæ Scripturæ loca noviter explicantur et illustrantur; *Electra sacra*, in quibus quæ ex Linguarum fontibus, quæ ex priscis Gentium ritibus nonnulla Sacrorum loca novo explicatu donantur, aut nova luce vestiuntur.—*Niceron*.

NOVATUS.

NOVATUS was a presbyter of Carthage, of the third century; and like other presbyters he was a married man. More is known of his character than of his history. He maintained, in opposition to St. Cyprian, that such persons as fall from the faith through fear of persecution ought to be restored to communion without undergoing the long course of penitential discipline enjoined by the canons. Having formed a faction against St. Cyprian, that prelate caused him to be excommunicated, whereupon Novatus organized a schism in the African Church. In 251, he left Africa for Rome, where he joined his namesake, of whom an account is given in the next article. St. Cyprian writing of him to Cornelius, Bishop of Rome, speaks of him thus: "Of Novatus no news need have been sent from you to us, but rather he should have been made known by us to you, as one ever eager

for innovation, frantic with the rapacity of an insatiable avarice, puffed up with the arrogance and stupor of swelling pride, always known for evil to the bishops here, ever, as a heretic and perfidious, condemned by the voice of the whole priesthood; ever inquisitive in order to betray; a flatterer, to the end that he may deceive; never faithful to love; a torch and firebrand to light up the flames of sedition; a whirlwind and tempest to make shipwrecks of faith; a foe to quiet; an adversary to tranquillity; an enemy to peace. Lastly, when Novatus departed from among you, that is, when the storm and whirlwind departed, a calm in part succeeded there, and glorious and good confessors, who had left the Church at his incitation, after he had left the city, returned to the Church. It is the same Novatus, who amongst us scattered the first flames of discord and schism, who separated some of the brethren here from their bishop, who, amid the very persecution, was to our's another persecution in overthrowing the minds of the brethren. He it is, who, without my permission or knowledge, of his own factiousness and ambition, made Felicissimus his follower, deacon; and in company with his own storm, sailing to Rome also, to overthrow the Church, he there contrived similar and like plots, rending a portion of the laity from the clergy, cleaving asunder the concord of the brotherhood, who were closely knit together and mutually loved each other. In short, as Rome from her greatness ought to have precedency of Carthage, there he committed greater and more grievous crimes. He who here made a deacon against the Church, there made a bishop. Nor should any one wonder at this in such men. The wicked are ever overborne by their own madness, and after they have committed crimes, are hurried on by the very consciousness of a guilty mind. Nor can they continue in the Church of God, who have not observed its ecclesiastical discipline, either in the conversation of their lives or the peaceableness of their behaviour. Or-

phans robbed by him, widows defrauded, treasures of the Church too denied and withheld, exact this punishment of him, which we behold in his madness. His father too died of hunger in the street, and was not afterwards in death even buried by him. The womb of his wife was stricken by his heel, and miscarriage quickly following, the offspring was brought forth, the father being its murderer. And now he dares to condemn the hands of those that sacrifice; although his own feet are more guilty, by which the son, who was being born, was murdered. This consciousness of crime he long since dreaded. For this cause he felt assured that he would not only be removed from the presbytery, but prohibited from communion: and at the urgent desire of the brethren, the day of trial, when his cause was to be heard before us, was coming on, had not the persecution intervened; which he welcoming from a desire to gain an escape from condemnation, hath committed all these crimes and wrought this confusion: and so he, who was to be expelled from the Church and excluded, has by a voluntary departure anticipated the judgment of the priesthood, as if to forecome the sentence were to have escaped the punishment.

“But as regards the rest of the brethren, whom we mourn to have been deceived by that crafty impostor, we labour that they may flee their perilous nearness to him, that they may escape the deadly toils of his solicitation, that they may return to the Church from which he has deserved to be by Divine judgment expelled. These indeed we trust, the Lord helping, may through His mercy, return. For no one can perish, but he of whom it is plain that he must perish, in that the Lord says in His Gospel, *Every plant which My heavenly Father hath not planted shall be rooted up.* He therefore who has not been planted in the precepts and lessons of God the Father, can alone depart from the Church; alone, forsaking the Bishop, continue in madness with schismatics

and heretics. But the rest the mercy of God the Father, and the forbearance of Christ our Lord, and our own patience, will unite with us. I bid thee, dearest brother, ever heartily farewell."—*St. Cyprian's Works*.

NOVATUS.

NOVATUS, or as he is commonly called by the Latin writers Novatian, though the former is more correctly his name, was, according to Philostorgius, a native of Phrygia. His parents were heathens, and he was himself educated as a philosopher. The circumstances of his conversion to Christianity are not known, but during a dangerous illness he received clinic baptism. A person so baptized was according to the canons, incapable of entering into holy orders; but he was high in favour with the bishop, probably Fabian, and an exemption from their operation was procured for him. When he was ordained priest he was received with applause by the people on account of his eloquence and learning; but he did not justify the good opinion which had been formed of him, for in the time of persecution he seemed to waver, and gave scandal by a declaration which sounded much like a renunciation of the Christian faith.

But this was still further apparent when, the Roman See being vacant, Cornelius was elected the Bishop by a majority of voices, Novatus protesting that he did not deserve to be elevated to the episcopal dignity. He and Novatus had followed different opinions when in Rome; there had arisen a controversy as to the discipline which should be observed towards those who had fallen in the persecution. Novatus proposed severe, Cornelius advised milder, measures. In the meantime the priest Novatus, the author of the dissensions of Carthage, arrived in Rome, and effected his designs of promoting in that city discord and confusion. He who had been at Carthage

the head of a party which admitted those who had fallen to the communion of the Church, without requiring that they should perform canonical penance, assumed in Rome the semblance of one most zealous for the utmost severity; and exerted himself with a man named Evaristus to procure the election of another bishop. Cornelius was represented as a Libellaticus, and as in communion with apostate bishops. Our Novatus suffered himself to be chosen the chief of their faction; he called three bishops from distant parts of Italy, under the pretext that their presence was necessary in Rome to preserve the unity of the Church: he shewed to them letters which he had received from several confessors who gave their voice for his consecration; and induced them by wicked artifices to impart to him, with a haste that was indecent, the episcopal ordination.

The bishops and the confessors who had taken part in these proceedings soon saw their error, and the party of Novatus was decreasing, when Novatus, to stop the defection, did not hesitate to profane the most sacred rites. At the distribution of the holy communion he would seize the hands of the person to whom he had given the Eucharist, and thus address him: "Swear to me, by the Body and Blood of our Lord, which you now hold in your hands, that you will not desert me, and that you will never pass to the party of Cornelius!" The faithful could not, therefore, receive the Eucharist until they had thus taken oath. Novatus endeavoured to procure, also, the approbation of other Churches, and for this purpose sent either letters or messengers to distant bishops. His emissaries arrived at Carthage during the celebration of the synod, held by St. Cyprian, but were not received, upon the representation of four African bishops, who, at the same time, returned from Rome, where, with fourteen others, they had been present at the election of Cornelius, and now bore testimony to the validity of the same, and to the inno-

cence of the holy pope. The usurper was repulsed likewise by Dionysius, Bishop of Alexandria, who replied to his solicitations :—" If what you say be true, that you were elected against your will, prove now the sincerity of your repugnance, by a voluntary resignation : you will endure this sacrifice rather than suffer the Church of God to be torn by schism : for not less meritorious than martyrdom for the faith, is death for the unity of the Church." In some other parts the schism found acceptance, and several bishops became the adherents of Novatus.

The chief pretext with which Novatus sought to justify his opposition, was the practice of Cornelius in admitting to communion those who had denied their faith in the persecution, and the distinguishing doctrine of his party was, that those who had once offered sacrifice to the idols, or had been guilty of any grievous sin, could never be re-admitted into the Church, or be suffered to approach the Eucharistic table. The Novatians did not, indeed, as some have supposed, deprive such sinners of all hope of future happiness : they contended that the Church had not power to pardon their guilt : these unhappy men, they said, may be exhorted to repentance, but their confidence of remission can be placed only in the mercy of God. They restricted the power of binding and of loosing, which the apostles and their successors had received from Christ, to the pardon of sins in baptism : the power of the Church could not extend to grievous sins committed after the reception of that sacrament. Hence, the Fathers of the Church have accused Novatus, that he destroyed the canonical penances prescribed by the Church. As every error in faith is an abundant source from which other false doctrines flow, the Novatians, after they had denied to the Church the power of pardoning sins, were led to maintain that every Christian, who enters into any spiritual intercourse with another guilty of sin, becomes

a partaker in his crime, and defiles his own soul; so that the Church, which had received grievous sinners into its communion, had corrupted and profaned itself, and was no longer the Church of God, the spouse of Jesus Christ. Only they, the pure, (*Katharoi*) as they named themselves, constituted the true, Apostolical Church. They consequently would not admit the baptism of Catholics, and re-baptized all those who joined their party. This presumptuous claim of exclusive sanctity, and the appearance of holy zeal with which they cloaked their schism, deceived many, and in almost every part of the Roman empire there arose Novatian Churches governed by their own bishops. This sect continued to exist after all others of the same period had died away, even as late as the seventh century, as appears from the book written against them, in 590, by Eulogius, Patriarch of Alexandria.

With respect to the time and manner of Novatus's death, nothing can be affirmed with any certainty. Socrates indeed asserts that he suffered martyrdom in the persecution under the Emperor Valerian. Other ancient writers, however, controvert this statement, and maintain that if he suffered from the persecution of the heathens he was not put to death. It is probable, therefore, from their concessions, and from the common opinion of his followers, that he did not die a martyr yet he was a confessor. Among the small number of his works which have reached our times, are his Letter to Cyprian, in the Name of the Roman Clergy, and another Letter to the same, both of which are to be seen among the letters of that father; a small treatise, entitled, Of Jewish Meats, and a Book concerning the Trinity, both of which appear to have been written after Novatus had become the head of a party, and are inserted among the works of Tertullian; and St. Jerome attributes to him two other pieces, entitled, Of Easter, and Concerning Circumcision. In

the appendix to the works of that father, there are two treatises or letters, without the name of any author, one of which is entitled, *Of the Celebration of Easter*, and the other, *Of the true Circumcision*, which were at one time supposed to be the pieces in question. The former of these, however, is now generally allowed to be St. Augustine's, and is inserted among his Letters; and the latter, from the express mention that is made in it of the Manichæans and Arians, must be the composition of some later writer than Novatus, whose time is uncertain. The best collection of the works of Novatus (called by the editor Novatian) is that published by the Rev. John Jackson, entitled, *Novatiani Romani Opera quæ supersunt, Omnia. Post Jacobi Pamelii Resersionem, ad Antiquiores Editiones castigata*, 1728, 8vo.—*Eusebius. Socrates. Philostorgius. Cave. Dollinger.*

NOWELL, ALEXANDER.

ALEXANDER NOWELL was born at Readhall, in the county of Lancaster, in 1507 or 1508. He received his primary education at Middleton, near Manchester, and proceeded thence to Brazen-nose College, Oxford. He did not graduate till 1536, but was admitted soon after a fellow of his college. In 1543, he was appointed second master of Westminster School. He was licensed as a preacher in 1550. In 1551, he held an interesting conference with Redmayne, master of Trinity College, Cambridge, then on his death-bed, respecting the principal articles which separated the English from the Romish Church. In that year also he succeeded Redmayne as one of the prebendaries of Westminster. In the first parliament of Queen Mary, in 1553, Nowell was returned one of the burgesses for Loo, in Cornwall; but a committee being appointed to inquire into the validity

of the return, they reported, that "Alexander Nowell being a prebendary of Westminster, and thereby having a voice in the convocation-house, cannot be a member of this house," and a new writ was directed to be issued accordingly. He soon afterwards found it necessary to join his countrymen who were exiles in Germany, from the persecuting spirit of Popery. In 1554, we find him at Strasburg, with Jewell, Poinet, Grindal, Sandys, and other eminent men of the Reformed Church. In the unfortunate disputes which afterwards took place among these exiles, respecting Church discipline, Nowell took a moderate part, sometimes for the sake of peace conceding to the Presbyterian party; but at last, with equal wisdom and firmness, pressing unity in essentials, and submission in smaller matters to authority duly appointed and legally exercised.

On the accession of Queen Elizabeth, Nowell returned to England, and was appointed chaplain to Bishop Grindall, whose consecration sermon he preached, and by whom, in 1559, he was appointed Archdeacon of Middlesex. After receiving some minor preferments he was promoted to the Deanery of St. Paul's, in 1560.

Towards the close of 1562, Nowell's patron, Grindall, Bishop of London, collated him to the valuable Rectory of Great Hadham, in Hertfordshire. When the memorable convocation, in which the Articles of Religion were revised and subscribed, met in 1563, Nowell was chosen prolocutor of the lower house. Among other more important matters, rites and ceremonies were warmly agitated in this house. On this occasion, Nowell, with about thirty others, chiefly such as had been exiles during Queen Mary's reign, proposed that some other long garment should be used instead of the surplice, or that the minister should, in the time of divine service, use the surplice only: that the sign of the cross should be omitted in Baptism; and that kneeling at the Holy Communion should be left to the discretion of the ordi-

nary; that saints' days should be abrogated, and organs removed. But the majority would allow of no alterations in the Liturgy or Rules of Edward the Sixth's Service-Book, (knowing the wisdom, deliberation, and piety with which it had been framed,) as it was already received and enforced by the authority of parliament, in the first year of the queen. During the plague, the ravages of which this year were very extensive, Nowell was appointed to draw up a homily suitable to the occasion, and a form of prayer for general use, both of which were set forth by the queen's special commandment, July 10, 1563. Attempts were made about this time by Rastell and Harding, (*see Life of Harding*) to answer Bishop Jewell's famous challenge to the Papists; and now Dorman published, *A Proof of certain Articles in Religion, denied by Mr. Jewell.* Against this, Nowell published, *A Reproof of a Book entitled, A Proof, &c.* 1565, 4to, reprinted, with some additions, in little more than a month. In the same year, appeared Dorman's *Disproof of Nowell's Reproof*, followed 1566, by Nowell's *Continuation of his Reproof*, and in 1567, by his *Confutation* as well of Mr. Dorman's last Book, entitled, *A Disproof, &c.*, as also of Dr. Sanders's *Causes of Transubstantiation, &c.* In this controversy Nowell's learning and deep knowledge of ecclesiastical history were not more conspicuous than the candour with which he treated his adversaries. But Nowell's principal work is his celebrated *Catechism*, which was not published until June 1570, 4to. Dean Nowell was induced to compose this *Catechism* by secretary Cecil, and other great men in the nation; on purpose to stop a clamour raised amongst the Roman Catholics, "That the Protestants had no Principles." When it was finished, the dean sent it with a dedication to secretary Cecil. The convocation that met in 1562, did it so much honour, as diligently to review, and interline it in some places; and unanimously to approve and allow it as their own book, and

their professed doctrine. After those corrections, the dean caused a fair copy of it to be taken, which he sent to secretary Cecil; not in his own name as before, but in the name of the clergy of the convocation, as their book and, after it had lain in the secretary's hands above a year, he returned it to the author with some learned man's notes. At length, upon the joint request of the two archbishops, it was printed and published in 1570 under this title, *Christianæ Pietatis prima Institutio ad usum Scholarum Latinè scripta*, Lond., 4to., reprinted very often since, and translated into English by Thos. Norton, Lond., 1571, 4to; and into Greek by William Whitaker, Lond., 1575. Strype informs us that this Catechism seems to be nearly the same with one set forth a month or two before King Edward the VIth's death, and licensed, and recommended by the king's Letter prefixed thereto. We may conclude, that this first Catechism was also composed by Nowell; for it is not to be imagined, that a man of his great reputation would have published it as his own, after it had undergone some corrections and alterations, unless it had been originally of his own composition. Several years after, it was in so great esteem, that Bishop Cooper in his Admonition to the People of England, gives it the high character of it: "For a catechism, I refer them to that which was made by the learned and godly man, Mr. Nowell, Dean of Paul's, received and allowed by the Church of England, and very fully grounded and established on the Word of God. There may you see all the parts of true religion received, the difficulties expounded, the truth declared, the corruptions of the Church of Rome rejected." Dean Nowell published also a lesser Catechism, which he entitled, *Catechismus parvus, Pueri primum, qui ediscatur, proponendus in Scholis*, in Latin and Greek, Lond., 1574, 8vo; translated into English, Lond., 1587, 8vo; and afterwards into Hebrew.

In the year 1572, he founded a free school at Middl

ton, in his native country. He was one of the learned divines who held some conferences in the Tower with Edmund Campian, which were published in 1583. In 1594, he was installed Canon of Windsor; and in the following year, he was elected principal of Brazen-nose College, Oxford. In the same year he was created doctor of divinity, with a right of precedence over all the doctors then in the university, both on account of his great age, and his dignity in the Church. He died in 1602, having reached the advanced age of ninety, and retained to the last the perfect use of all his faculties.—*Life, by the elder Archdeacon Churton, the learned father of a more learned son.*

NYE, PHILIP.

PHILIP NYE was born in Sussex, in 1596. He took his degrees in arts at Magdalen Hall, Oxford; after which he became minister of St. Michael's Church, Cornhill; but in 1633, he went to Holland, and remained there till the rebellion, in which he joined, when he obtained the living of Kimbolton, in Huntingdonshire. He was also one of the assembly of divines, and Rector of St. Bartholomew, behind the Exchange, of which he was deprived at the Restoration. His conduct had been so violent, that an act was passed, restraining him from holding any office, ecclesiastical or civil. He died in 1672. He published several books which are now obsolete.—*Watkins.*

OCCAM, OR OCKHAM.

OCCAM, OR OCKHAM, surnamed Doctor Singularis, Invincibilis et venerabilis Inceptor, was born in Surrey, in the village from which, according to custom, he received

his name. He flourished in the thirteenth century, and was a fellow of Merton College. He was a disciple of Duns Scotus, and like him, a Franciscan. He was chosen minister provincial of the Friars Minor in England, and afterwards diffinitor of the whole order of St. Francis. He was led, it is said, by ambition to head a party to oppose the Realists, and reviving the opinions of the Nominalists, formed a sect under the name of Occamists. He is rather celebrated as a philosopher than as a divine, and is praised for his scepticism by Tenneman, who observes that he denied that ideas had any other real existence than what they possess in the understanding, by which they are contemplated; because such an hypothesis is not necessary either for the purposes of science or philosophy, and because it leads to extravagant consequences: on the contrary, such ideas are the *figmenta* of the mind itself by the process of Abstraction, which it employs to designate classes of external objects. He did but *sketch* the principles of philosophy afterwards completed; but his labours sufficed to withdraw the attention of his followers from the all-engrossing question of the principle of *Individuality*, and directed them rather to the acquirement of fresh knowledge. In his theory of knowledge, Occam receded still farther from the opinions of the Realists, and by maintaining that Thought was Subjective, afforded a greater handle to Scepticism and Empiricism than possibly he himself might have intended. William of Occam, by controverting established Dogmata, by his Scepticism, and by the new ideas he started, impaired the authority of existing principles, and gave occasion to more extended inquiries. On the same ground, he endeavoured, in theology, to circumscribe the subjects of investigation, and rejected the established Scholastic proofs of the Existence, Unity, and Omnipotence of the Divinity; as also of His Wisdom; asserting that all these are to be derived from religion alone. Neverthe-

less, he departed so far from his own principles as to offer a proof of the existence of God, derived from the preservation of all things in their original state; asserting that for such preservation some active efficient cause must be assigned, which can be no other than the First Creative Principle. With respect to the possibility of forming an adequate idea of God, he offers many philosophical observations, but not altogether conclusive. In Psychology he threw out some ingenious notions respecting the soul, the diversity of its faculties, and their relations to their objects. He attacked at length the hypothesis of Objective Images (Species); up to this time regarded as necessary to a theory of Perception and Thought. On many points Occam adhered to the opinions of his master, Scotus; for instance, respecting Free-will, and the origin of Moral distinctions in the Will of God.

With the Franciscans it was a favourite sentiment, "that Christ and His apostles had no common or personal property in what they possessed, nor a power of selling or alienating any part of it." This sentiment had given rise to the pleasant question, "whether the property of things consumed in the using, such as bread and wine, belonged to them, or only the simple use of them, without the property?" As their rule did not permit them to have anything as property, Pope Nicholas III. contrived a bull, by which the order might be enriched, without a direct breach of their rule. This bull, by enacting that the property which the Franciscans should acquire was to reside in the Church of Rome, confirmed the appointment of Pope Innocent IV., by which the monks were supposed to be deprived of what we call right, and were only allowed the simple use of what was necessary for their immediate support. Under this subterfuge the Franciscans obtained actual possession of a vast number of estates, in the name of the Church of Rome.

In the year 1322, Pope John XXII. revoked the bull of Nicholas, and during the following year, by a new edict he enacted, that all who maintained that Christ and His apostles had no common nor special property in any of their possessions, should be deemed heretics, and corrupters of the true religion. To the ecclesiastical historian we must refer the reader for an account of the persecutions by which the Franciscans were harassed, for several years successively, in consequence of the resistance which they made to the papal measures.

Among other steps which Pope John adopted to arm himself against the resentment of the exasperated Franciscans, and to bend them to submission, was that of summoning to Avignon some of the more learned and eminent members of the order, of whose writings and eloquence he was the most apprehensive, (in which number was Occam,) and detaining them at his court. This measure, however, had only the effect of inflaming them more than ever, and of confirming them in their attachment to their favourite doctrine. And no sooner did the bitter contest between the Pontiff and the Emperor Lewis of Bavaria break out, than some of the principal champions of the Franciscan cause embraced the opportunity which it afforded them of being revenged on their oppressor. Escaping to the emperor, under his protection they published the most virulent pieces imaginable, in which they not only attacked John personally but also levelled their satires at the power and authority of the popes in general. In these circumstances, Occam had the courage to write a book, *De Potestate Ecclesiastica et Seculari*, in which he opposed the tyranny of the papal over the civil power. The boldness with which he withstood the encroachments of the Roman see, and exposed the corruption of the monks, brought upon him the censure of the pontiff, and obliged him to think of securing his personal safety

by flight. Accordingly, having made his escape from Avignon, in the year 1327, he first went by sea to the emperor, who was at that time in Italy, and from thence to Munich. Under the protection of the emperor, he again maintained the independency of the civil with respect to the ecclesiastical power; and being joined by others of the same community, who were esteemed on account of their eminent parts and extensive learning, they defended the institute of their founder in long and laboured treatises, in which they reduced the papal dignity and authority within a very narrow compass, and loaded the pontiff with reproaches and invectives. Occam surpassed them all in the keenness and spirit of his satire; and hence his Dialogues between a Master and Scholar, and other pieces intended to expose papal tyranny, which were perused with avidity, and transmitted to succeeding generations, had no little effect in preparing the way for the downfall of the ambition and greatness of the Roman pontiffs. This opposition to the see of Rome drew down on Occam a sentence of papal excommunication; but he continued to live in security in the emperor's court, where he died in 1347.

Occam wrote a Commentary upon the Predicables of Porphyry and the Categories of Aristotle, and many treatises in scholastic theology and ecclesiastical law. He deserves praise for the courage with which he opposed the tyranny of the papal over the civil power, in his book, *De Potestate Ecclesiastica et Seculari*. It was printed by Berthelet, with Henry VIII.'s privilege. His *Summa totius Logicæ* was published at Paris, in 1488, and at Oxford, in 1675, 8vo. Fox, in his *Martyrology*, says that Occam was "of a right sincere judgment, as the times would then either give or suffer." He was the only schoolman whom Luther studied, or kept in his library.—*Mosheim. Tennemann. Aiken. Tanner. Wood.*

OCHINUS, BERNARDIN.

BERNARDIN OCHINUS was born at Sienna in the year 1487. While yet a youth he became a Franciscan, but resuming the lay habit after a little time, he applied to the study of medicine, and then again altering his mind, he re-entered the Franciscan order as a Cordelier: altering his mind yet again in 1534, he became a Capuchin, and in 1538, he was elected vicar-general of his order. Such was his reputation in this post that Pope Paul III. made him his confessor and chaplain. His fame as a preacher was such, that he was employed in that capacity in most of the cities of Italy. He was thus engaged passing from one city to another, in 1541, when he met with John Valdes, a Spaniard by birth, but a Lutheran. Ochinus was convinced by Valdes, and became a Protestant, but without, at first, openly avowing his change. He broached, however, sentiments so favourable to the Reformation in his sermons, that he was summoned to Rome to answer for his conduct. On his way to Rome he met Peter Martyr, also a convert to the Reformation, and an old acquaintance. They both agreed to leave Italy, and Ochinus arrived at Geneva in the year 1542.

The conversion of the Vicar-general of the Capuchins made a wonderful sensation in Italy, and brought the whole order under papal suspicion, so that it was with difficulty that the pope was persuaded not to suppress the order.

Meantime Ochinus passed from Geneva to Augsburg, and thence in 1547, at the visitation of the Lord Archbishop of Canterbury, Dr. Cranmer, into England. Here he was hospitably entertained with other foreigners at Lambeth Palace. In 1549, his Dialogue of the unjust usurped Supremacy of the Bishop of Rome, was translated by John Paynet, afterwards Bishop of Win-

chester. He was supported by a prebend in Canterbury Cathedral, which did not require residence.

On the accession of Mary he retired to the continent, and was at Strasburg in 1553. In 1555, he undertook the office of preacher to a congregation of Italian refugees at Zurich. He continued to officiate to this Italian Church till the year 1563, when he was commanded by the magistrates to withdraw from the city and territories of Zurich, for publishing Dialogues containing sentiments repugnant to the theological system of the Helvetic doctors, and one of which maintained that the law which confined a husband to one wife was susceptible of exceptions in certain cases. Upon this he retired to Basle, and requested the ministers and professors to obtain the consent of the magistrates to his settling in that city; but the magistrates, having been acquainted with his request, and consulted with their doctors about his opinions, commanded him to retire immediately, without any trial, declaring that they would take his work into consideration at some future opportunity. It was with reason that, in a letter to Beza, Andrew Dudith complained of this cruel usage which they shewed to an old man at the age of seventy-six, whom they thus compelled to wander in search of a sanctuary at the most inclement season of the year. In his letter of reply to Dudith, Beza insulted the memory of Ochinus, and pretended to justify the severity with which he was treated, in such a taunting and uncharitable manner as reflects little credit on his memory. Harassed by his enemies, Ochinus now endeavoured to find a place of tranquil refuge in Poland; but the papal nuncio Comendon soon drove him from that country, by obtaining an edict from King Sigismund, which banished from the kingdom all heretics who were foreigners. Some gentlemen endeavoured to keep him in Poland; but he told them that men must obey the magistrates, and that he would obey them, even were he to die among the

wolves in the woods. After quitting that country on his way to Moravia, he was seized with the plague at Pinczowa which carried off his two sons and his daughter. He recovered so far as to be able to pursue his journey to Moldavia, but died within three weeks at Slawkaw, in 1564, about the age of seventy-seven. In the annals of the Capuchins a groundless tale is inserted, that before his death he repented of having gone over to the Protestants, abjured his heresies, confessed his sins after the Roman Catholic manner, and died at last a true penitent. With respect to the opinions which he held after he quitted Switzerland, different accounts are given by different writers; some saying that he turned Anabaptist, and denied the personality of the Holy Ghost; others relating, in general, that he opposed the Doctrine of the Trinity: and he is certainly placed by the anti-Trinitarians among the number of their authors. From the preface of one of his pieces, Bayle has extracted a remarkable confession which he made, "that if he could have continued, without danger of his life, to preach the truth after the manner in which he had preached it for some years, he would never have laid down the habit of his order; but, as he did not find within his breast that courage which is requisite for a man to expose himself to martyrdom, he took sanctuary in a Protestant country." He was the author of a vast number of works, chiefly, if not entirely written in Italian; many of which have been translated into the Latin, French, German, and other languages. They consist of:—A Commentary on the Epistle of St. Paul to the Galatians; Sermons, in 6 vols. 8vo; Discourses concerning Predestination and Free Will; Homilies; Apologues; Dialogues; Sacred Declamations; A Catechism; and a multitude of controversial treatises, of which a particular enumeration is given in *Sandii Bibl. Anti-Trin.* Bayle. Moreri. *Nouv. Dict. Hist. Mosh. Hist. Eccl.* sæc. xvi. sect. iii. par. ii. sect. 42. Wood's *Athen. Oxon.*

ODILO.

ODILO was born in Auvergne, in the year 962. Determining to devote himself to the monastic life, he took the habit in the celebrated Benedictine Abbey of Clugni, in the year 991. Such was his learning, added to the asceticism which was the form which fanaticism in that age assumed, that before he had completed his probation, St. Mayeul, the aged abbot, fixed upon Odilo to be his successor. The wish of the abbot corresponded with that of the other members of the abbey, and in 994, Odilo was installed in that office, which he continued to fill with honour to himself and with benefit to the community. He was a model of monastic virtue, and the monastery of Clugni, under his government, became the most celebrated in France. Persons of the highest rank, including the Emperor Henry, cultivated his acquaintance.

The Archbishopric of Lyons was offered to him, both the people and the clergy uniting in his election, but even when the Pope, John XIX., backed their request and sent him the pall, he refused the benefice, and persevered in his refusal. Odilo died at Souvigney, in 1048, in the eighty-seventh year of his age. This abbot was the founder of the annual service of the Church of Rome in commemoration of the dead. He was the author of:—The Life of St. Mayeul, his predecessor in the abbacy, which is inserted in *Surii Vit. Sanct.* under May 11; The Life of St. Adelhaide, the Empress, Consort to the Emperor Otho I., which is given in the fifth volume of *Canisii Antiq. Lect.*; Sermons on different subjects; Letters; and Hymns. These pieces were collected together, and published by Duchesne, in his *Bibliotheca Cluniacensis*, 1614; and were from thence copied into the seventeenth volume of the *Bibl. Patr.*—*Cave. Dupin.*

ODO.

Odo was born in the county of Maine, in the year 879. His primary education he received in the palace of Foulkes, Count of Anjou, and he afterwards studied in the University of Paris. At the age of nineteen he was made a canon of St. Martin's, at Tours. In 912, he took the Benedictine habit, in the Monastery of Baume, in the diocese of Besancon, and was appointed to preside over the school of the monastery. He was ordained priest in 926, and in 927, was appointed Abbot of Clugni.

At this period the Latin monks had so entirely lost sight of all subordination and discipline, that the greatest part of them knew not even by name the rule of St. Benedict, which they were obliged to observe. This disorder Odo endeavoured with great zeal to correct, nor were his attempts totally unsuccessful. He not only obliged the monks to live in a rigorous observance of their rules, but also added to their discipline new rites and ceremonies, which were attended with an air of sanctity, and, though in reality trifling and insignificant, were at the same time severe and burdensome. The fame of this new rule of discipline soon spread all over Europe, and it was adopted in the greatest part of the ancient monasteries which had been founded in France, Germany, Italy, Britain, and Spain, as well as in the convents which had been newly established. So high was Odo's reputation for wisdom and sanctity, that the popes, the bishops, and the secular princes paid the utmost deference to his counsels, and frequently constituted him the arbiter of their disputes. In the year 936, he took a journey to Rome, at the request of Pope Leo VII., where he was successful in mediating a peace between Alberic, Prince of Rome, and Hugh, King of Italy. Two years afterwards, he went to Rome a second

time, and by his influence with Hugh, prevailed upon him to withdraw from the siege of the city. In 942, he paid a third visit to Rome, from religious motives; and while he was in that city, he was attacked by a severe disorder, which obliged him to hasten his return to France, where he died at Rheims, in the sixty-fourth year of his age. He was the author of:—The Life of St. Gerard, Count of Aurillac, in four books; Sermons; Hymns, &c., which Duchesne has edited in his *Bibl. Cluniac*; and *Moralium in Job.* lib. xxxvi., which are chiefly taken from the *Morals of St. Gregory*.—*Cave. Dupin. Moreri.*

ŒCOLAMPADIUS.

ŒCOLAMPADIUS, or, as his name in German is, Hausschein, was born at Weinsberg, in Franconia, in 1482, and received in baptism the name of John. He was educated first at Heilbrun, and then at Heidelberg. He also studied at Bologna. For a short time he was private tutor in the family of Philip, the Elector Palatine; but disgusted with the court, he relinquished his charge, and resumed his theological studies, and took holy orders. He then went for further improvement to Tübingen, and thence to Stuttgard, where he attended the lectures of Reuchlin, and perfected himself in Greek and Hebrew. Afterwards he entered upon the pastoral office at his native place. He had contracted an intimate friendship with Wolfgang Capito, who was now settled at Basle, whither (1515) he invited Œcolampadius, whom the bishop appointed preacher in the principal church of that city. In the following year he took his degree of D.D. At this period Erasmus came to Basle, for the purpose of printing his *Annotations upon the New Testament*; in which work he was assisted by Œcolampadius, as he acknowledges in the preface,

Not long after this, Œcolampadius was invited to Augsburg, where he preached for some time in the great church ; but finding within himself a strong bias towards the principles of Luther, he privately declared his sentiments, and afterwards avowed them publicly in some Sermons, and in a treatise On Confession, which contained doctrines hostile to the creed of the Church of Rome. In 1522, he removed to Basle, after passing nearly two years in a monastery, and applied himself to the translation into Latin of Chrysostom's Commentary upon Genesis. Soon afterwards the senate appointed him professor of divinity ; and in 1523, he was nominated minister of St. Martin's parish. He now began openly to preach against the leading tenets of the Church of Rome, and was attended by crowded auditories. About this time the dispute took place between Luther and Zuinglius concerning the manner of Christ's Presence in the Eucharist. In this controversy Œcolampadius sided with Zuinglius, and in 1525, published a treatise in defence of his opinion, entitled, *De Vero Intellectu Verborum Domini, Hoc Est Corpus Meum* ; which Erasmus allowed to be learned, ingenious, and elaborate, and drawn up with so much skill and persuasion, that "even the elect were in danger of being seduced by it." This treatise the Lutherans attacked in a piece, entitled, *Syngramma* ; to which Œcolampadius published a reply, entitled, *Antisyngramma*. In 1527, the Reformers having being challenged by the Romanists to a public dispute at Baden, Œcolampadius entered the lists against Eck, on the subjects of transubstantiation, the sacrifice of the mass, the worship of Mary and the saints as intercessors, the use of images, and purgatory. In 1528, Œcolampadius married the widow of Cellarius ; and in the same year, having completed the reformation of the Church at Basle, he was called to Ulm, where, conjointly with Ambrose Blaurer, and Martin Bucer, he established the Church of that

city upon the same plan of doctrine and discipline which had been adopted by the Reformed Swiss Churches. In 1529, he was a party at the conference at Marburg, appointed by Philip, Landgrave of Hesse, with the hope of bringing about a treaty of concord and union between the Lutheran and Reformed Churches. In 1531, he was attacked by the plague, to which he fell a sacrifice on the 1st of December, at the age of forty-nine.

The works of Œcolampadius are:—Annotationes in Genesim; Exegemata in Job; Commentarius in Psalm. lxxiii.—lxxix.; Comment. in Isaiam, in Ezekielem, in Danielelem, in Prophetas Majores et Minores; Enarrationes in Evangelium Matthæi; Enarrat. in Evangelium Joannis, et ejus Epistolas; Annotationes in Epistolam ad Hebræos; Translations into Latin of various pieces from Chrysostom, Gregory Nazianzen, and other fathers of the Church; numerous didactic works; controversial treatises against the Papists, Lutherans, Anabaptists, &c. After his death, an interesting volume of Letters between him and Zuinglius was published at Basle, 1536, fol.—*Melchior Adam. Bale. Moreri.*

ŒCUMENIUS.

ŒCUMENIUS was born in the tenth century, and commenced writing about the year 990. He was Bishop of Tricca, in Thessaly. He was the author of:—Commentaries upon the Acts of the Apostles, the Fourteen Epistles of St. Paul, and the Seven Catholic Epistles, which contain a concise and perspicuous illustration of those parts of the New Testament writings. Besides his own remarks and notes, they consist of a compilation of the notes and observations of Chrysostom, Cyril of Alexandria, Gregory Nazianzen, Isidore of Pelusium, Theodoret, Photius, and others. Le Long says, that he also wrote a commentary upon the Four Gospels,

compiled from the writings of the ancient Greek fathers ; but it is no longer extant. The works of Œcumenius were first published in Greek, at Verona, in 1532, fol. ; and in Greek and Latin, at Paris, in 1631, in two volumes, fol.—*Cave. Lardner.*

OGDEN, SAMUEL.

SAMUEL OGDEN was born July 28, 1716, at Manchester, and received his education at the free grammar school of that place, under Mr. Parnell. In March, 1733, he was admitted a poor scholar at King's College, Cambridge, from whence, says Mr. Cole, he very happily escaped in August, 1736, to St. John's, with the prospect of enjoying a Manchester exhibition. He brought from King's College a certificate, signed by five masters of arts, bearing very satisfactory testimony to his exemplary conduct, and to his studious disposition. In the following January, 1737, he took his first degree, when the high place which he occupied on the tripos, next to the celebrated Dr. Balguy, showed the diligent application which he must have given to his scientific and philosophical studies, in a society where those studies form no part of general education. Nor were his literary attainments, even at this time, contemptible; he brought to the university a very fair portion of scholarship, which he sedulously augmented whilst he was an undergraduate, and which he continued to cultivate during every succeeding year in his life: nor did he neglect to add a competent knowledge of Arabic, to an intimate acquaintance with the classical authors of Greece and Rome.

In March, 1739, he was elected fellow of his college, and next year was ordained deacon by the Bishop of Chester. In 1741, he was admitted to priest's orders by the Bishop of Lincoln, and in the same year took his

degree of M.A. In 1744, he was elected master of the free grammar school at Halifax; and was appointed by Dr. Legh, the vicar, first to the curacy of Coley, and next to that of Elland.

In 1753, he went to reside at Cambridge, and soon after took the degree of D.D., when he recommended himself so strongly to the Duke of Newcastle, chancellor of the university, by the exercise which he performed, that his grace soon afterwards presented him to the Vicarage of Damerham, in Wiltshire, which was tenable with his fellowship. In 1764, he received the appointment of Woodwardian professor; and in 1766, he was presented to the Rectory of Lawford, in Essex, and to that of Stansfield, in Suffolk. He had acquired considerable celebrity in the university by the eloquence of his pulpit discourses; and, in 1770, he committed a volume of them to the press, under the title of, *Sermons on the Efficacy of Prayer and Intercession*, 8vo. The favourable reception which they met with induced him, in 1776, to present to the public a volume of *Sermons on the Ten Commandments*, 8vo; to which he added, in the following year, another volume of *Sermons, on the Articles of the Christian Faith*, 8vo. During the latter part of his life he laboured under much ill health. He died in 1778, in the sixty-second year of his age, and was buried in St. Sepulchre's Church, in Cambridge, of which he was minister, and where he preached most of his published sermons. In 1780, his friend Dr. (afterwards Bishop) Halifax, published an edition of his *Sermons* in 2 vols. 8vo, with a memoir prefixed.—*Life by Hughes, prefixed to Valpy's edition of his works.*

OLDHAM, HUGH.

HUGH OLDHAM was born at Oldham, near Manchester, and graduated at Cambridge. By the interest of Mar-

garet, Countess of Richmond, whose chaplain he was, he was advanced to the See of Exeter, in 1504. Godwin's account of him is as follows:—

“He was a man of more zeal than knowledge, and more devotion than learning; somewhat rough in speech, but in deed and action, friendly. He was careful in the saving and defending of his liberties, for which continual suits were between him and the Abbot of Tavistock. He was also liberal to the vicars choral of his church, and reduced them to the keeping of commons; towards the maintenance whereof, he gave them certain revenues, and impropriated unto them the Rectory of Cornwood. Albeit he was not very well learned, yet he was a great favourer and furtherer of learning. Once he had intended to have enlarged Exeter College, in Oxford, as well in building as in revenues; but being denied a fellowship there, which he had earnestly requested in the behalf of one Atkins, he altered his determination, and contributed largely towards the foundation of Corpus Christi College, whereof he is esteemed, (and worthily,) the principal benefactor. He chanced to die excommunicated, at the suit of the Abbot of Tavistock, June 25, 1519, and might not be buried until an absolution was procured from Rome. He lieth in a chapel of his own building, cast out of the uppermost end of the south wall of the church, where he hath a sumptuous and fair monument.”—*Godwin*.

OLEARIUS, GODFREY.

GODFREY OLEARIUS was born at Halle, in Saxony, in 1604. He was made deacon at Wittemberg; whence he removed to his native city, where he was appointed Pastor of St. Ulrich's Church. Afterwards he was created D.D.; appointed Pastor of St. Mary's; nominated superior and inspector of the Lutheran Gymnasium;

and, finally, made superintendent of the Churches in the Duchy of Magdeburg, by the Elector of Brandenburg. He died in 1685. He was the author of:—*Idea Pentateuchi*; *Annotationes Biblicæ Theoretico-practicæ*; *Idea Dispositionum Librorum Prophetico-biblicorum*; *Hypomnemata Evangelica*; *The Life of Christ, from the Four Evangelists, in German*; *An Explication of the Book of Job, in the same language*; *Sermons*; and, *Controversial Treatises*.—*Biog. Universelle*.

OLEARIUS, JOHN.

JOHN OLEARIUS, son of the preceding, was born at Halle, in 1639. He applied himself with great diligence to the study of the Latin, Greek, and Oriental languages, and of divinity. He settled in 1661 at Leipsic, where, in 1664, he was appointed Greek professor. In 1667, he was appointed professor in divinity; and two years afterwards he received the diploma of D.D. He wrote:—*Hermeneutica Sacra*; *Moral Theology*; *Introduction to Divinity*; *Theological Disputations*; *Philosophical Disputations*; *Programmas upon difficult Points, &c.* He was one of the first who engaged with Carpzovius, Alberti, and Ittigius, in furnishing contributions to the *Leipsic Acts*. He was chosen to fill the most important posts in the University of Leipsic, and was ten times raised to the dignity of rector. He died in 1713.

OLEARIUS, JOHN GODFREY.

JOHN GODFREY OLEARIUS, the elder brother of the preceding, was born in 1635, became one of the Pastors of Halle, his native city, and died in 1710. He published in 1673, an 8vo. vol., entitled, *Abacus Patrologicus, &c.*, which consists of short biographical

notices of the fathers, doctors, historians, &c., of the Christian Church, from the earliest period to that of Luther, disposed in alphabetical order, and having each article accompanied with its authority.—*Biog. Univ.*

OLEASTER, JEROME.

JEROME OLEASTER is supposed to have been a native of Ayambuja, on the banks of the Tagus. In the year 1520, he took the habit of the Dominican order in a monastery at Lisbon, and applied with such ardour to his studies, that he acquired the character of an excellent philosopher, a solid divine, and a perfect master of the Latin, Greek, and Hebrew languages. Above all, he had the reputation of being most intimately conversant with the Sacred Scriptures. In the year 1545, he was one of the divines whom John III., King of Portugal, sent to assist on his behalf at the Council of Trent. Upon his return to Portugal he was nominated Bishop of St. Thomas's, in Africa; but he refused to accept of that dignity. Afterwards he was made inquisitor, and filled the various offices of trust and honour in that province of his order. He died in the year 1563. He was the author of various Commentaries on the Scriptures, of which only those on the Pentateuch and Isaiah were committed to the press. The first edition of the former work, under the title of, Hieronymi ab Oleastro Commentarii in Pentateuchum, was published at Lisbon, in the years 1556—1558, in 5 parts, forming together a folio volume. This edition is rare, and much sought after by collectors, owing to the circumstance of its not having been subjected to the examination of the holy office. Later editions made their appearance at Antwerp, in 1568, and at Lyons, in 1586 and 1589, all in folio. His Commentarius in Esaiam, was first published at Paris, in 1623, fol.; and reprinted at the same place in 1658.—*Moreri.*

OLEY, BARNABAS.

BARNABAS OLEY was born at Thorp, near Wakefield. He was educated at Cambridge, was proctor of the university in 1635, and afterwards president of Clare Hall. He was Vicar of Great Gransden, in Huntingdonshire, fifty-three years, and a considerable benefactor to that parish, as appears from an inscription in that church. After suffering much by the Rebellion, he was in 1660, restored to his fellowship and vicarage, and Sept. 4th, that year, installed Prebendary of Worcester. In 1679, he was promoted to the Archdeaconry of Ely, which dignity he afterwards voluntarily resigned, in his great humility not thinking himself sufficient to discharge the duty of it; which corrects a mistake of Mr. Wood's, (*Fast. Oxon. Vol. 2. Col. 850. Edit. i.*) that Dr. Saywell succeeded in the archdeaconry on Mr. Oley's decease; for it was on his resignation. He died Feb. 20, 1685-6, not (as Dr. Walker thinks) about the year 1684, (*Suff. of the Clergy, P. 2. p. 142.*) where there is a more particular account of his sufferings and benefactions.

OLIVA, ALEXANDER.

ALEXANDER OLIVA, a celebrated cardinal, and general of the Augustine monks, was born at Saxoferata, in 1408. He was admitted young among the Augustines, and studied at Rimini, Bologna, and Perugia; in which last university he was appointed professor of philosophy and divinity. He was successively chosen provincial, solicitor-general, vicar, and general of his order; and in 1460, was appointed a cardinal, and Bishop of Camerino, by Pius II. He published:—1. *De Christi ortu Sermones Centum.* 2. *De Cæna cum Apostolis facta.* 3. *De Peccatu in Spiritum Sanctum.* 4. *Orationes elegantes.* He died at Tivola, in 1463.

OPTATUS.

OPTATUS was Bishop of Melevia, a town of Numidia, in the fourth century. According to Jerome, he flourished under the reigns of Valentinian and Valens, that is, between the years 364 and 375. He wrote his Treatise on the Schism of the Donatists about the year 370, against Parmenian, bishop of that sect. He is commended by Augustine, Jerome, and Fulgentius. There are several editions of his works: the last and best is that of Dupin (1700), who has settled the text from four MSS., and has given short notes, with various readings at the bottom of the page; and at the end he has inserted the notes of Badoubin, Casaubon, Barthius, and others.—*Moreri. Dupin.*

ORIGEN.

ORIGEN, called also ADAMANTIUS, was born at Alexandria, in 184 or 185. His parents were Christians, and his father's name was Leonides. Eusebius informs us, "that Leonides, Origen's father, took great care of his education; and that in his childhood he raised the greatest expectations from his quick improvement in several parts of knowledge, especially in the Holy Scriptures; so that he often gave his father some trouble by his inquiries into the profounder meaning of them. His father seemingly reproved him before his face, bidding him to content himself with the plain obvious sense of the words, and not to aspire to things above his age; but at the same time he was exceedingly pleased: and it is reported that Leonides has stood by his son as he slept, and uncovering his breast kissed it with reverence, as honoured with the indwelling of the Divine Spirit, accounting himself extremely happy in a child of such attainments.

“We have no very particular information who were Origen’s masters. It is undoubted, however, that Clement, then catechist at Alexandria, was one. He likewise heard for some time, occasionally at least, the celebrated philosopher Ammonius Saccas, as Porphyry relates expressly, and owns that Origen made great proficiency in the knowledge of philosophy under that master. Theodoret mentions the same thing as a common report. But it must have been long after this time, when Origen himself had been catechist some while, as may be concluded from what he says in a fragment of a letter preserved in Eusebius, where he defends himself against those who accused him of too great affection for secular literature. Basnage thinks Origen might be then about thirty years of age.”

In the persecution under Severus, in 203, Leonides was committed to prison, and Origen was almost fanatical in his desire to share the honours of martyrdom with his father. Knowing how strongly his father would be tempted to lapse from his affection to his family, consisting of seven sons, Origen encouraged him by a letter, saying, “Take heed, father, that you do not change your mind for our sakes.” And when at last Leonides nobly died a martyr, the widowed mother of Origen had recourse to artifice, as well as tears and entreaties, to prevent her son from exposing himself to the same fate.

“Upon the death of Leonides, the family was reduced to great straits, the estate being confiscated. Origen, however, was taken care of by a rich and honourable lady of Alexandria: but in a short time he was able to provide for himself by teaching grammar.

“At this time the chair of the catechetical school was empty. Nor was there any one at Alexandria to teach the principles of the Christian religion; the terror of the persecution had caused so many to abscond, or flee out of the city. There came then some heathens to Origen, desiring to be taught by him the Christian doctrine.

The first of these, as he writes himself, was Plutarch, who, after having lived well, obtained the honour of martyrdom. The second was Heraclas, Plutarch's brother, who was Bishop of Alexandria after the death of Demetrius. Origen was not above eighteen years of age when he was set over the catechetical school by appointment of Demetrius; in which office he was eminently useful, and besides gained the universal esteem of the faithful, by his frequent visits, and other kind offices, to the confessors in prison, whether strangers or of his particular acquaintance.

“ Having alone the whole care of the school, and the number of his disciples increasing, he left off teaching grammar, and confined himself entirely to religious instruction; in which he continued to be so successful, that there were no less than seven of his scholars who suffered martyrdom, one of whom was a woman.

“ There must have been at that time no stated salary for the president of that school at Alexandria; and Origen was unwilling to receive a gratuity from those whom he instructed in the rudiments of the Christian religion. ‘ For,’ as Eusebius says, ‘ prudently considering with himself ‘ how he might be able to stand in no need of assistance from others, he sold all his volumes of ancient authors, which he had collected with great care, and contented himself with four *oboli* [or five-pence] to be paid him daily by the purchaser.’

“ Not long after this, or however whilst he was but young, in the twenty-first year of his age, as is supposed, of Christ 205 or 206, he was guilty of that rash and indiscreet action so well known. For being in his early youth obliged to teach women as well as men, and being desirous to put himself out of the reach of scandal, and to deliver himself from temptations, he was induced to fulfil upon himself, in a literal sense, the saying of our Saviour, Matt. xix. 12, where he speaks of those who ‘ have made themselves eunuchs for the kingdom of heaven’s

sake.' It might be said, by way of apology for him, that those words have been so understood also by others : but, as the action is in itself unjustifiable, so Origen was afterwards convinced of his error, and publicly confuted in his writings the literal interpretation of that text, in such a manner as to show that he condemned himself ; saying, beside other things, ' But we, who once understood Christ according to the flesh, and according to the letter, but now knowing him no more in that manner, approve not of that interpretation,' which he there mentions.

" Notwithstanding his important employment in the school, Origen went to Rome in the time of Zephyrinus, bishop of that city, ' having a desire,' as he somewhere writes, to ' see the most ancient church of the Romans.' Having made there a short stay, he returned to Alexandria, and applied himself again with the greatest diligence to his ordinary work of teaching the principles of religion ; Demetrius, still favouring his endeavours, and even quickening his zeal by earnest exhortations to promote the edification of the Church. The exact time of this journey cannot be determined, only it must have been performed before 217 ; some think about the year 213.

" Origen finding that he was not able to apply himself to the study of the Scriptures, and the interpretation of them, as he desired, and to satisfy all those who from morning till evening came flocking to the school, took in Heraclas before-mentioned to be his partner in that work ; committing to him the instruction of the younger scholars, and reserving to his own care those who had made some proficiencie.

" The next thing mentioned by Eusebius is Origen's learning the Hebrew tongue : upon which occasion he also speaks of his editions of the Old Testament, in one of which he placed in several columns the original Hebrew text, and the Greek versions of the Seventy, Aquila,

Symmachus, Theodotion, and some others, the names of which are not known. St. Jerome likewise says, that such was Origen's desire to understand and promote the knowledge of the Scriptures, that, contrary to the custom of his time and country, he learned the Hebrew language; nay, he says he was admired by all Greece upon that account. However, divers learned moderns have observed, that Origen's skill in Hebrew was not exact."

"Eusebius adds: 'About this time, Ambrose, who followed the Valentinian heresy, was brought over to the orthodox doctrine of the Church by the preaching of Origen.' " He it was who principally encouraged him to write commentaries upon the Scriptures, by furnishing him with what books he required, and particularly by being at the expense of maintaining several amanuenses, to assist him in his labours. He took a journey into Arabia, in consequence of a letter which a prince of that country wrote to Demetrius, requesting that he might be sent to instruct him in the principles of Christianity. When afterwards the city of Alexandria was cruelly harassed by the Emperor Caracalla, he withdrew into Palestine, where, at the request of the bishops of the country, he publicly explained the Scriptures to the people in the churches, and preached in their presence, though he was only a layman. Upon this, Demetrius, who either envied him this honour, or was persuaded that those bishops had violated the discipline of the Church, wrote to them, complaining of the encouragement which they had given to the unheard-of practice of the preaching of laymen before bishops. In reply, Alexander, Bishop of Jerusalem, and Theoctistus, Bishop of Cæsarea, vindicated themselves and Origen in that proceeding, by producing more than one precedent of the conduct against which Demetrius excepted. In the meantime Demetrius recalled Origen to Alexandria, where he resumed his office in the catechetical school,

and his biblical studies. From these he was again called by the Princess Mammæa, mother of the Emperor Alexander, who invited him to Antioch. He soon after returned to Alexandria, where he remained till 230, when Demetrius sent him to Athens on some business relating to the Churches in Achaia. In the course of this journey, he was ordained presbyter at Cæsarea, by Theoctistus and Alexander, being then about forty-five years of age. This ordination by foreign bishops gave great offence to Demetrius, who, after the return of Origen from Athens, assembled a council at Alexandria, in which he procured a decree to be passed, that not only prohibited Origen from teaching any more in that city, but pronounced sentence of banishment upon him. Soon afterwards he prevailed on a second council of Egyptian bishops to depose him from the office of presbyter; and Jerome seems to say that he was excommunicated. In the meantime, Origen had retired to Cæsarea, where he was well received by Theoctistus, Bishop of that city, and by Alexander, Bishop of Jerusalem, who commissioned him to deliver interpretations of the Scriptures. Here he opened a school, in which he taught sacred and profane learning to a numerous train of disciples, among whom were Porphyry, Gregory, afterwards surnamed Thaumaturgus, and Bishop of Neocæsarea in Pontus, his brother Athenodorus, who also became a Bishop in Pontus, and Firmilian, Bishop of Cæsarea, in Cappadocia. About 240, he took a second journey to Athens, where he finished his Commentary upon Ezekiel, and began that upon the Canticles.

Having returned to Cæsarea, he was soon afterwards called to attend a Synod of Bishops in Arabia, which was convened for the purpose of taking into consideration a charge preferred against Beryllus, Bishop of Bostra, who was accused of saying, "that our Lord and Saviour, before His coming to dwell among men, had no proper distinct subsistence; and that He had no Godhead

of His own, but only that of the Father residing in Him." On this occasion Origen is said to have argued with such force against those tenets, that Beryllus was satisfied of their fallacy, and made an open declaration of his entire assent to the Catholic creed. After this, another numerous synod was assembled in Arabia, to discuss another point, relating to the nature of the human soul; some maintaining, "that it died with the body, and turned to corruption, but that at the time of the resurrection it should be revived together with it." In this synod, Origen, who had been requested to attend, was so successful in combating the advocates for that doctrine, that they yielded to him the victory, and professed a change of sentiment upon the subject.

When Origen was sixty years of age, and not before, as Eusebius informs us, he permitted the discourses to be taken down by short-hand writers, which he preached to the people almost every day, after little previous preparation. This employment, however, did not prevent him from applying with assiduity to his studies, and composing several considerable works, such as his Eight Books against Celsus, his Commentaries upon the Twelve minor Prophets, and upon St. Matthew, &c. During the Decian persecution, in the year 250, he suffered much, with exemplary and invincible fortitude, on account of his zeal for the Christian cause. Though far advanced in life, he was arrested, and confined in the interior part of a prison, where he was fastened with an iron chain, and his feet in the stocks stretched to such a distance from each other as to render his situation excessively painful. He was also subjected to various other kinds of torture, care being taken that he should not be entirely deprived of life; and he was threatened to be burnt alive. But neither his sufferings nor the threats of his persecutors could shake his constancy, or induce him to behave in a manner in the least unworthy of his Christian profession. That he

survived this persecution, and afterwards wrote several letters proper for the consolation of those who might be placed in the same circumstances, we learn from different ancient writers: but we have no information concerning the means by which he obtained his liberty. He died at Tyre, in the year 253.

Dollinger remarks that the doctrines which were advanced in his numerous writings by Origen, were fully calculated, sometimes clearly and decidedly, at others only by inference, and with a tone of doubt, to produce in the Church long controversies and violent confusion. Nurtured in the study of the Hellenic, particularly of the Platonic, philosophy, and necessitated by his position in the catechetical school of Alexandria, to represent to the philosophically educated pagans the Christian doctrine in as comprehensible a form as possible, he formed a system in which the simple truths of Christianity were expounded in philosophic terms, strange and harshly contradictory to ecclesiastical tradition. For although he retained a respect for the doctrines of the Church, and professed subjection to its authority, yet he imagined that in an age, when the Church had not yet spoken definitively upon many of the dogmas of faith, being carried away by the caprice of his allegorical interpretations, transforming the positive into the figurative and symbolic, and in which he made Scripture and tradition subservient to his own views,—he imagined that there was ample space for the propagation of his own ideas. He taught indeed, that the world had been created from nothing, that is, he rejected the pagan idea of a formation from pre-existing matter, but he maintained at the same time that creation was eternal, for as we cannot imagine any change in the Deity, so we cannot imagine in Him any beginning of action. He taught that the present visible world had sprung from a series of others which had preceded it, and that it should be followed in succession by many

yet to come. In the beginning, a world of spirits, in every respect equal, was formed by an act of the Divine will. Of these many had for a long time deprived themselves of their original justice and happiness, by turning their wills from God ; and this perversion of the free-will with which they had been endowed, was the fall into sin : this sin is different in different spirits, hence the cause of generic and individual differences amongst them. All souls are, therefore, fallen heavenly spirits, which are placed in bodies in a state of penance, and purification : to the higher spirits, the stars of heaven, which they animate, serve as bodies : those which have fallen lower, the human souls, dwell in earthly bodies. The Son or the Logos, Who before time was, was hypostatically united with the pure and sinless soul of Christ, took to Himself, in time, a human body, to redeem all the fallen spirits, not only those on earth ; that is, He descended upon earth to make possible their return to God. Again, he taught that as all punishments are intended to produce a salutary effect, and as the eternal duration of hell is repugnant to the essence of created things, namely to their instability, there would come at length (*in consummatione sæculi*), an universal apocatastasis or restoration, when even the demons would repent, and be pardoned ; and when the reconciliation of all rational creatures with God should then take place, God would be truly all in all.

A system such as this, if advanced openly, and without disguise, must necessarily have caused excitement in the Church, which would reject it as a tissue of errors. But Origen himself complained that his writings had been corrupted by heretics : he was then careful not to change any thing in the ordinary forms of speech employed by the Church, and in his popular discourses and writings observed a prudent reserve : again, these doctrines were generally announced only obscurely ; they appeared to have been explained away by contradictory

assertions, and were never, with the exceptions of some books written in his youth, proposed consecutively. They, therefore, occurred not to many of his readers; others remarked in his writings something only objectionable, which they easily pardoned to so great and meritorious a man; and although attacks were made upon him from time to time, yet the veneration and authority in which he lived in the memory of men were undiminished till towards the close of the fourth century. Methodius, Bishop of Tyre, who was martyred in 309, attacked the doctrine of Origen on the resurrection, although Origen himself, in his later writings, in his refutation of Celsus, expressed himself clearly and correctly on this subject. Methodius might, with greater reason, have assailed Origen for his system of the eternal creation, and of the pre-existence of souls. On the other side, the priest Pamphilus, of Cæsarea, a contemporary of Methodius, commenced an extensive apology for Origen, which, after his martyrdom, was completed by his friend, Eusebius. At the outbreaking of the Arian conflict, the Origenian controversy reposed, but was again awakened, and with greater violence, in the year 394.

In the lives of Epiphanius, St. Jerome, St. Chrysostom, and Rufinus, the state of the controversy from this period may be seen. The most important works of Origen are his editions of the Hebrew text and Greek versions of the Old Testament, which were the results of a diligent collation of manuscripts. The Tetrapla, as has been already observed, contained the four Greek versions of Aquila, Symmachus, the Septuagint, and Theodotion, arranged in four columns. The addition of the Hebrew text in one column, and of the same in Greek characters in another, formed the Hexapla. Of this great work only a few fragments remain, the best edition of which is that by Montfaucon, in 2 vols. fol., Paris, 1713. His *Stromata* and *Principia* illustrated

the doctrines of Christianity according to his peculiar method of interpretation. Three fragments of the former are preserved by Jerome. Of the *Principia* we only possess a short notice in the *Myrioblon* of Photius, an extract in Eusebius, *Contra Marcellum Ancyranum*, lib. i., one or two in Justinian's Letter to Mela, and some fragments in the *Philocalia*. Rufinus, in the fourth century, made a Latin translation of the *Principia*, which still exists. All the extant works of Origen are very much corrupted. We have still in Greek his Treatise of Prayer, his Exhortation to Martyrdom, his Apology for the Christian Religion, an Epistle to Africanus, another to Gregory Thaumaturgus, and fragments of a few other epistles; part of his Commentaries on the Books of the Old and New Testament; and, *Philocalia*, containing extracts from his works made by Gregory of Nazianzum, and Basil the Great. Several of his works remain in Latin translations, made by Jerome and Rufinus, but chiefly by the latter. The standard edition of his whole works is that of Charles de la Rue, a Benedictine monk of the congregation of St. Maur, in 4 vols. fol., Paris, 1733—1759.—*Eusebius. Cave. Lardner. Dupin. Dollinger.*

OROSIUS, PAULUS.

PAULUS OROSIUS flourished in the fifth century, and was born at Tarragona, in Catalonia. He went on a mission to Africa from the Spanish Bishops to St. Augustine, in 414; the object being to solicit St. Augustine's assistance against some heretics who disturbed the peace of the Church by their controversies; and after remaining with St. Augustine for a year, he was sent by him to Palestine to consult St. Jerome, then residing at Bethlehem, upon the nature and origin of the soul—a subject which was then warmly discussed by the Pris-

cillianists and Origenists. He then returned to Hippo Regius, to his friend St. Augustine, and thence to Spain, when, by the advice of St. Augustine, he undertook his History of the World, in seven books, containing an account of the wars, plagues, earthquakes, floods, and conflagrations, which had happened from the beginning of the world to A.D. 416.

The design of this work was to shew, against some heathen objectors, that those calamities had not been more frequent after the commencement of Christianity than before; and further, that it was owing to the Christian religion that the Roman Commonwealth, which did not deserve to continue, was nevertheless then still subsisting. The work includes a narrative of the taking and sacking of Rome by Alaric, and is dedicated to St. Augustine. In some MSS. the title is, *De totius Mundi Calamitatibus*; in others, *De Cladibus et Miseriis Antiquorum, &c.* It was published at Paris, 1506, 1524, and 1526, fol.; Cologne, 1536, 1542, 1561, and 1572, 8vo, with his *Apologia de Arbitrii libertate*; at Mentz, in 1615; and lastly, by Havercamp, at Leyden, 1738, 4to. There is an Anglo-Saxon version of it by King Alfred, which was published with an English translation by the Hon. Daines Barrington, in 1773, 8vo. Orosius also wrote:—A Defence of Free-Will, against Pelagius, in which he inserted part of St. Augustine's book, *De Naturâ et Gratiâ*; he also wrote a Tract in the form of a Letter addressed to St. Augustine, against the Priscillianists and Origenists. The date of his death is not known.—*Moreri. Biog. Universelle.*

ORTON, JOB.

JOB ORTON, a dissenting minister, was born at Shrewsbury, in 1717. He was educated at the free school of his native place, and next under Dr. Doddridge, at

Northampton. In 1741, he became minister of the united congregations at Shrewsbury, to whom he officiated till 1765, when he resigned the charge on account of ill-health; and in 1766, retired to Kidderminster, where he died in 1783. His principal works are:—
 1. Discourses on Eternity. 2. Memoirs of Dr. Doddridge. 3. Religious Exercises. 4. Discourses to the Aged. 5. Christian Zeal, three Discourses. 6. Christian Worship, three Discourses. 7. Discourses on practical Subjects. 8. Sacramental Meditations. 9. Summary of doctrinal and practical Religion. 10. Exposition of the Old Testament, 6 vols. 11. Letters to a young Clergyman, 2 vols.—*Biog. Dict.*

OSIANDER, ANDREW.

ANDREW OSIANDER was born at Guntzenhusen, in Bavaria, in 1498. His family name was Hosman. Having been educated first at Wittemberg, and then at Nuremberg, he was in 1522, appointed preacher at St. Lawrence Church in the last-named city. He cordially joined with Luther in denouncing the iniquitous system of papal indulgences. (*See the Life of Luther.*) He assisted at the Conference of Marburg, in 1529, and at Augsburg, in 1530. In 1548, on the promulgation of the interim he withdrew to Prussia, and was appointed professor of divinity at Königsberg. We now come to that period where his history assumes some historical importance. A controversy was in 1549 set on foot by Osiander, of whose character, arrogance and singularity are said by Mosheim to have been the principal features. He commenced his academical functions at Königsberg, by propagating notions concerning the Divine Image, and the nature of repentance, very different from the doctrine that Luther had taught on these interesting subjects; and not contented with this deviation from

the common track, he thought proper, in the year 1550, to introduce considerable alterations and corrections into the doctrine that had been generally received in the Lutheran Church, with respect to the means of our justification before God. When we examine his discussion of this important point, we shall find it much more easy to perceive the opinions he rejected, than to understand the system he had invented or adopted; for, as was but too usual in that age, he not only expressed his notions in an obscure manner, but seemed moreover perpetually in contradiction with himself. His doctrine, however, when carefully examined, will appear to amount to the following propositions: "Christ, considered in His human nature only, could not, by His obedience to the divine law, obtain justification and pardon for sinners; neither can we be justified before God by embracing and applying to ourselves, through faith, the righteousness, and obedience of the man Christ. It is only through that eternal and essential righteousness, which dwells in Christ considered as God, and which resides in His divine nature, that is united to the human, that mankind can obtain complete justification. Man becomes a partaker of this divine righteousness by faith; since it is in consequence of this uniting principle that Christ dwells in the heart of man with His divine righteousness; now, wherever this divine righteousness dwells, there God can behold no sin, and therefore, when it is present with Christ in the hearts of the regenerate, they are, on its account, considered by the Deity as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue. This doctrine was zealously opposed by the most eminent doctors of the Lutheran Church, and in a more especial manner, by Melancthon and his colleagues. On the other hand, Osiander and his sentiments were supported by persons of considerable weight. But, upon

the death of this rigid and fanciful divine, the flame of controversy was cooled, and dwindled by degrees into nothing.

The doctrine of Osiander, concerning the method of being justified before God, appeared so absurd to Stancarus, professor of Hebrew at Königsberg, that he undertook to refute it. But while this turbulent and impetuous doctor was exerting all the vehemence of his zeal against the opinion of his colleague, he was hurried by his violence into the opposite extreme, and fell into an hypothesis that appeared equally groundless, and not less dangerous in its tendency and consequences. Osiander had maintained that the man Christ, in His character of moral agent, was obliged to obey, for Himself, the divine law, and therefore could not, by the imputation of this obedience, obtain righteousness or justification for others. From hence he concluded, that the Saviour of the world had been empowered, not by His character as man, but by His nature as God, to make expiation for our sins, and reconcile us to the favour of an offended Deity. Stancarus, on the other hand, excluded entirely Christ's divine nature from all concern in the satisfaction He made, and in the redemption He procured for offending mortals, and maintained that the sacred office of a mediator between God and man belonged to Jesus, considered in His human nature alone.

Osiander was preparing to maintain his cause, though opposed by the great body of Lutheran Divines, when he was attacked by an epileptic disorder, which terminated his life in the year 1552, at the age of fifty-four. After his death, the flame of controversy upon this point was soon cooled, and in the year 1566, became entirely extinguished. He is accused by his enemies of having been addicted to the love of wine, and of a propensity to profane allusions in his convivial parties; but these charges are not easily reconcilable with the acknowledged

intensity of his studious application, to which the disorder which hastened his death is attributed, or with the severity of his religious notions. Osiander was the author of:—*Harmonia Evangelica, Græce et Latine, cum Annotationibus, et Elencho Harmoniæ, 1561, folio; Liber de ultimis Temporibus, ac Fine Mundi, ex sacris Literis; De prohibitis Nuptiis; Liber de Imagine Dei, quid sit; An Filius Dei fuerit incarnandus, si peccatum non introivisset in Mundum; Epistola ad Ulricum Zuinglium Apologetica, qua docet quam ob causam, quidque posthac ab eo in negotio Eucharistiæ, expectandum sit; together with Dissertations, Sermons, and Controversial Tracts in the Latin and German Languages.*—*Melchior Adam. Mosheim.*

OSIANDER, ANDREW.

ANDREW OSIANDER, a grandson of the Andrew Osiander before-mentioned, was born at Blauberer, in the Duchy of Wirtemberg, in 1562. He was educated at Stuttgard, and in 1598, was nominated Abbot of Adelberg. In 1605, he was made Chancellor of Tübingen. He died in 1617, in the fifty-fifth year of his age.

He was the editor of:—*Biblia Sacra, Latine vulgata, cum Emendationibus et Explicationibus superiorum Versionum, et Observationibus ex Theol. Andreæ Heerbrandi, &c. 1600, fol., which in 1635 had passed through five editions. Osiander was also the author of:—Assertiones Theologicæ de Conciliis; Informatio ad Cœnam sacram accedentium; Papa non Papa, hoc est, Papæ et Papicolarum de præcipuis Christianæ Doctrinæ partibus Lutherana Confessio, ex Jure Canonico et aliquot Auctoribus pontificiis in Enchiridii formam Collecta, 1599, 8vo; which Dupin pronounces to be an excellent collection upon all points of religion, ecclesiastical discipline, &c.*—*Dupin.*

OSIANDER, LUKE.

LUKE OSIANDER, son of the first named Andrew Osiander was born at Nuremberg, in 1534, and was educated there and at Königsberg. After passing through some inferior appointments, he became court-preacher to the Duke of Wirtemberg, and assessor of the ecclesiastical consistory; abbot of Adelberg; and first preacher at Eslingen. He sustained a part in the theological conference at Maulbrun, in 1564; that of Montbeillard, in 1586, where he entered the lists with James Andreas, against Beza and his associates; and that of Ratisbon, in 1594, with James Heilbrunner, Samuel Huber, and other divines. He died at Tübingen, in 1604. He published a Commentary on the whole of the Old Testament, in Latin, the title of which is thus announced by Le Long: *Biblia Lat. ad Fontes Hebraici Textus emendata, cum brevi et perspicua Expositione Lucæ Osiandri invertis Locis Theologicis*, 1574-1586, in 7 vols. 4to.

Osiander was also the author of:—*Institutiones Christianæ Religionis, vel, Loci communes de Omnibus Fidei Articulis*; *Postilla Evangeliorum*; *Enchiridion Evangeliorum et Epistolarum dominicalium*, 8vo; *Enchiridion Controversiarum Religionis inter Augustanæ Confessionis Theologos, Pontificios, Calvinianos, et Anabaptistas*, 8vo; *Epitome Historiæ Ecclesiasticæ*, 1607-1610, in 7 vols. 4to, from the first to the sixteenth century, both inclusive; *Libellus de Ratione Concionandi*, 8vo; and *Sermons, Controversial Treatises, &c.* in the German language.—*Moreri, Le Long.*

OSMUND.

OSMUND, commonly called St. Osmund, came of a noble family in Normandy, in the eleventh century. He was

Earl of Seez, and followed William the Conqueror to England, in 1066, by whom he was made Earl of Dorset, then chancellor, and afterwards Bishop of Salisbury. He built, or rather completed the first cathedral in that city, which was consumed in 1092. He died in 1099. He is chiefly celebrated as the author of the Use of Sarum. We are informed, says Mr. Palmer, in treating of this subject, by Simeon of Durham, that about the year 1083, King William the Conqueror appointed Thurstan, a Norman, Abbot of Glastonbury. Thurstan, despising the ancient Gregorian chanting, which had been used in England since the sixth century, attempted to introduce in its place a modern style of chanting invented by William of Fescamp, a Norman. The monks resisted the innovations of their abbot, and a scene of violence and bloodshed ensued, which was terminated by the king's sending back Thurstan to Normandy. This circumstance may very probably have turned the attention of Osmund to the regulation of the ritual of his church. We are informed that he built a new cathedral; collected together clergy, distinguished as well for learning as for a knowledge of chanting; and composed a book for the regulation of ecclesiastical offices, which was entitled the "Custom" book. The substance of this was probably incorporated into the missal and other ritual books of Sarum, and ere long almost the whole of England, Wales, and Ireland adopted it. When the Archbishop of Canterbury celebrated the liturgy in the presence of the bishops of his province, the Bishop of Salisbury (probably in consequence of the general adoption of the "Use" of Sarum) acted as *precentor* of the college of bishops, a title which he still retains.—*Collier. Godwin. Palmer.*

OSORIO, JEROME.

JEROME OSORIO was born at Lisbon, in 1506, and became

professor of divinity at Coimbra, which post he retained till he became Bishop of Sylves, in Algarva. He died in 1580. His works are :—*De Nobilitate Civili* Lib. ii. ; *De Nobilitate Christianâ* Lib. iii. ; *De Gloriâ* Lib. v. ; *De Regis Institutione et Disciplinâ* Lib. viii. ; *De Rebus Emmanuelis Lusitaniæ Regis invictissimi Virtute et Auspicio Domi forisque Gestis* Lib. xii. ; this has been translated into French and English ; *Defensio sui Nominis*, being a vindication of himself for favouring the pretensions of Philip II., of Spain, to the crown of Portugal ; *Epistola ad Elizabetham Angliæ Reginam*, 1565, 8vo, exhorting that princess to renounce what he endeavours to prove to be the errors of the Church of England, and to return to the Romish communion ; *In Gualterum Haddonum ejusdem Reginæ Magistrum Libellorum Supplicum de Vera Religione* Lib. iii., 1567, 4to, written in reply to an answer to the preceding letter, by Walter Haddon, master of the requests to Queen Elizabeth ; *De Justitiâ Cœlesti* Lib. x. ad Reginaldum Polum Cardinalem ; *De verâ Sapientiâ* Lib. v. ad Gregorium viii. P. M. ; *In Epistolam Pauli ad Romanos* Lib. iv. ; Paraphrases on Job, the Psalms, the book of Wisdom, and Isaiah ; Commentaries upon the Proverbs of Solomon, Hosea, and Zechariah ; twenty-one Sermons upon St. John's Gospel ; and, Letters, &c. These works were collected together, and published at Rome, in 1592, in 4 vols. fol., by Jerome Osorio, nephew to the prelate, and canon of Evora. He wrote a life of his uncle, which he prefixed to the collection of his works, *Notationes in Hieronymi Osorii Paraphrasim Psalmorum*, printed in the third volume of his uncle's works, and said by Dupin to contain valuable critical observations on the Hebrew text ; and, *Paraphrasis et Commentaria in Ecclesiasten nunc primum edita ; et Paraphrasis in Canticum Canticorum, et in ipsam recens auctæ Notationes*. Osorio's library was carried off by the English fleet on their return from Cadiz, in 1696. The Bodleian

was opened the ensuing year, and Essex gave Sir Thomas Bodley a considerable part of this collection.—*Biog. Universelle*.

OSTERVALD, JOHN FREDERICK.

JOHN FREDERICK OSTERVALD was born at Neufchatel, in 1663, and descended from an ancient family. He made such rapid progress in his studies, that he became M.A. at Saumur before he was sixteen years of age. He afterwards studied at Orleans and at Paris. At his return to Neufchatel, in 1699, he became professor of divinity, and pastor of the church there; and contracted a strict friendship with the celebrated John Alphonsus Turretin, of Geneva, and the illustrious Samuel Werensels, of Basle. The union of these three divines, who were called the Triumvirate of the divines of Switzerland, lasted till his death. Mr. Ostervald acquired the highest reputation by his virtues, his zeal in instructing his disciples, and restoring ecclesiastical discipline. He wrote many books in French; the principal of which are:—1. A Treatise concerning the causes of the present Corruptions of Christians, and the remedies; which was translated into English and has been often published. 2. A Catechism, or instruction in the Christian Religion; which has been translated into German, Dutch, and English; and the Abridgment of the Sacred History, which he prefixed to it, was translated and printed in Arabic, to be sent to the East Indies, by the Society for the Propagation of the Gospel, established in London; who admitted him an honorary member. 3. A Treatise against Impurity. 4. An edition of the French Bible of Geneva, with arguments and reflections, in folio. 5. *Ethica Christiana*. 6. *Theologiæ Compendium*, &c. He died in 1747. He had a son, who was pastor of the English Church at Basle, and maintained the reputation of his father. He published a work, which is much

esteemed, entitled *Les Devoirs des Communians*.—*Encyclopædia Perthensis*.

OUTRAM, WILLIAM.

WILLIAM OUTRAM was a native of Derbyshire, and was born in the year 1625. He was entered at Trinity College, Cambridge, where he graduated and obtained a fellowship. In 1659, he took his M.A. degree, and his doctor's in 1660. He was presented to the living of St. Mary, Woolnoth, in London: and in 1669, he was collated to the Archdeaconry of Leicester, and during the following year, he was installed Prebendary of Westminster, with which he held the Rectory of St. Margaret's. He died in 1679. He wrote:—*De Sacrificiis Libri duo; quorum altero explicantur omnia Judæorum, nonnulla Gentium profanarum Sacrificia; altero Sacrificium Christi. Utroque Ecclesiæ Catholicæ his de Rebus Sententia contra Faustum Socinum, ejusque Sectatores defenditur*, 1677, 4to. His design in the first book of this able work is to defend the doctrine of vicarious punishment, and of piacular or expiatory sacrifices, in opposition to the Socinian notions. In the second book he treats of the priesthood of Christ; proves that Christ is a priest properly so called; that His sacrifice is an expiatory sacrifice, which takes away the sins of mankind; that His death is a vicarious punishment, or, that He suffered for, and in the stead of, sinful men. After Outram's death his friends printed from his MSS. *Twenty Sermons preached upon several occasions*, 1682, 8vo.—*Notice prefixed to the translation of his De Sacrificiis*.

OVERALL, JOHN.

JOHN OVERALL was born in 1559, and was educated

first at St. John's College, whence he emigrated to Trinity, of which he became a fellow. In 1596, he took his doctor's degree, having been appointed Regius professor of divinity and master of Catherine Hall. In 1601, he was made Dean of St. Paul's; and in 1612, he was appointed one of the first governors of the Charter House. In 1614, he was consecrated Bishop of Lichfield and Coventry; and in 1618, he was translated to Norwich, where he died in 1619. Bishop Overall in the controversies of the times, seems to have held the Catholic in opposition to the Calvinistic views of predestination and the cognate doctrines. He was the correspondent of Vossius and Grotius. But his principal work is his Convocation Book, of which, Bishop Burnet gives the following account:—"There was a book drawn up by Bishop Overall, four-score years ago, concerning government; in which, its being of a divine institution was very positively asserted. It was read in convocation, and passed by that body, in order to the publishing it, in opposition to the principles laid down in that famous book of Parsons, the Jesuit, under the name of Dollman. King James I. did not like a convocation entering into such a theory of politics; so he wrote a long letter to Abbot, who was afterwards Archbishop of Canterbury, but was then in the lower house. I had the original, writ all in his own hand, in my possession. By it he desired that no further progress should be made in that matter, and that this book might not be offered to him for his assent; there that matter slept. But Sancroft, Archbishop of Canterbury, had got Overall's own book into his hands; so, in the beginning of this (King William's) reign, he resolved to publish it, as an authentic declaration that the Church of England had made in this matter; and it was published, as well as licensed, by him a very few days before he came under suspension for not taking the oaths (October, 1689.) But there was a paragraph

or two in it that they had not considered, which was plainly calculated to justify the owning the United Provinces to be a lawful government; for it was there laid down, that when a change of government was brought to a thorough settlement, it was then to be owned and submitted to as a work of the providence of God; and part of King James's letter to Abbot related to this." But what gave this book much consequence on its revival was, that the celebrated Dr. Sherlock acknowledged that he became reconciled to take the oaths to the new government, at the revolution, by the doctrines above-mentioned in Overall's work. Another matter in which Dr. Overall's opinion appears to have had great weight, in his lifetime and afterwards, was the question of hypothetical ordination. One great obstacle to the reconciliation of the Dissenters was, that the Church of England denied the validity of Presbyterian ordinations, and required re-ordination. Bishop Overall, and after him the celebrated Tillotson, endeavoured to meet this difficulty by a small alteration in the words of ordination, as, "If thou beest not already ordained, I ordain thee," &c. Bishop Mountagu of Norwich, who was a great admirer of Bishop Overall, very frequently and confidently affirmed that Vossius's Pelagian history was compiled out of Bishop Overall's Collections. Overall also is named among the translators of the Bible; and Churton notices the share he had in the Church Catechism, of which he is universally said to have written what regards the sacraments.—*Burnet.*

Biog. Brit. in the Life of Sherlock. Encycl. Brit.

"Additional Notes on the Prayer Book" attributed to Overall were dismissed by Council in the Burnet Case before the Privy Council, as not authentic.

OWEN, HENRY.

HENRY OWEN was born near Dolgelly, in Merionethshire, in 1716, and educated at Ruthen School, in Denbighshire, and at Jesus College, Oxford, where he studied physic,

and proceeded to the degree of M. D. in 1753. He practised for three years; but he seems to have changed his purpose, and, being admitted into orders, accepted of a curacy in Gloucestershire. He was chaplain to Sir Matthew Featherstonehaugh, by whom he was presented to the living of Terling, in Essex, which he resigned in 1760, upon obtaining the Rectory of St. Olave, Hart-street, in London. In 1775, he also obtained the living of Edmonton. He died in 1795. He wrote:—*Harmonia Trigonometrica*, or a short Treatise on Trigonometry; *The Intent and Propriety of the Scripture Miracles considered and explained*; *Observations on the Four Gospels*, tending chiefly to ascertain the times of their publication, and to illustrate the form and manner of their composition; *Short Directions to Young Students in Divinity*, and *Candidates for Holy Orders*; *An Enquiry into the present State of the Septuagint Version of the Old Testament*; *The Intent and Propriety of the Scripture Miracles considered and explained, in a Series of Sermons preached at Bow, in 1769, 1770, and 1771, at Boyle's Lecture*; *Critica Sacra*, or a short Introduction to Hebrew Criticism; *Supplement to Critica Sacra*; *Collatio Codicis Cottoniani Geneseos cum Editione Romana à Viro Clarissimo Joanne Ernesto Grabe jam olim facta, nunc demum summa cura edita*; *Critical Disquisitions*; containing some remarks, 1. On Masius's edition of the Book of Joshua, and, 2. On Origen's celebrated Hexapla; *A brief Account, historical and critical, of the Septuagint Version of the Old Testament*; to which is added, *A Dissertation on the comparative Excellency of the Hebrew and Samaritan Pentateuch*; *The Modes of Quotations used by the Evangelical Writers explained and vindicated*. He also published an edition of Xenophon's *Memorabilia*, left unfinished by Dr. Edward Edwards, of Jesus College, Oxford; and an edition of Rowland's *Mona Antiqua*. He was also author of, *A Collation of the Account of the Dedication*

of the Temple, printed in *The Origin of Printing*, 1776, 8vo; and *Remarks on the Time employed on Cæsar's two Expeditions into Britain*, in *Archæologia*, ii. 159. He likewise contributed to Bowyer's *Conjectures on the New Testament*, and assisted Nichols in editing the quarto edition of Bowyer's *Greek Testament*, 1683.—*Nichols's Bowyer*.

OWEN, JOHN.

JOHN OWEN, a learned Independent minister, who, during the Rebellion, became possessed of many preferments belonging to the Church, was born at Stadham, in Oxfordshire, where his father was vicar, in 1616. He studied at Queen's College, Oxford, but, after taking his degrees in arts, he turned Nonconformist; and in the Rebellion distinguished himself so zealously, that the Committee for purging the Church appointed him to the living of Fordham, in Essex, from whence he removed to Coggeshall, in the same county. The very day after the murder of Charles I., he preached a sermon before the house of commons, and he made himself so acceptable to the men in power, that Cromwell took him to Ireland, where, however, he did not remain long. He next accompanied Oliver to Scotland, and in 1651, was made Dean of Christ Church, Oxford; on which appointment he received his doctor's degree. He served the office of vice-chancellor. The most unaccountable part of Dr. Owen's conduct, while vice-chancellor, occurred in 1654, when he offered himself as a candidate to represent the university in parliament. On this occasion, according to Wood, he endeavoured to remove the objection of his being a divine, by renouncing his orders, and pleading that he was only a layman. He was accordingly returned, but his election being questioned by the house, he sat only a short time. On the death of

Oliver, through the influence of the Presbyterians with Richard Cromwell, he was deprived of his university appointments. At the Restoration, he was obliged to disgorge his usurped preferments. In 1673, he took the charge of a congregation in Leadenhall street. He died at Ealing, in 1683. His works are numerous, filling 7 volumes fol., 20 in 4to, and about thirty in 8vo, and are of the high Calvinistic character. The principal are:—1. A Display of Arminianism, 4to. 2. Treatise on the Perseverance of the Saints, fol. 3. *Vindiciæ Evangelicæ*, against the Socinians. 4. *De natura, ortu, progressu, et studio veræ Theologiæ*, 4to. 5. Exposition of the Epistle to the Hebrews, 4 vols. fol. 6. Exposition of the 130th Psalm, 4to. 7. A Discourse concerning the Holy Spirit, fol. 8. The Glorious Mystery of the Person of Christ. 9. Tracts and Sermons, fol.—*Gen. Biog. Dict.*

OWEN, LEWIS.

LEWIS OWEN was born in Merionethshire, in 1572, and educated at Christ Church, Oxford. He afterwards entered into the Society of the Jesuits in Spain; but discovering that their conduct savoured more of worldly policy than of true religion, he determined to expose their intrigues. With this view he published:—The Running Register, recording a true Relation of the State of the English Colleges, Seminaries, and Cloisters of all Foreign Parts; together with a brief and compendious Discourse of the Lives, Practices, Cozenage, Impostures and Deceits of all our English Monks, Friars, Jesuits, and seminary Priests in general; The Unmasking of all Popish Monks, Friars, and Jesuits, or a Treatise of their Genealogy, Beginnings, Proceedings, and Present State; and *Speculum Jesuiticum*, or the Jesuit's Looking-glass, wherein they may behold

Ignatius (their patron) his progress, their own pilgrimage; to this is added a list of all their colleges, the number of their fellows, &c. This was reprinted in Sir Edward Sandys's *Europæ Speculum*. The date of his death is not known; he was living in 1629.—*Biog. Brit.*

PACE, RICHARD.

RICHARD PACE was born about the year 1482, at or near Winchester, and being patronized by Thomas Langton, Bishop of Winchester, was educated at Padua, and afterwards at Queen's College, Oxford. Henry VIII. made him secretary of state; and, he was admitted Prebendary of York, Archdeacon of Dorset, and Dean of St. Paul's, &c., during his absence on foreign embassies. Falling under the displeasure of Wolsey, he was so ill-treated as to drive him mad, and on his return was thrown into the tower for complaining to the king. After being confined two years he was enlarged, resigned his deaneries, and died in retirement at Stepney, in 1532.

He was held in high esteem by the learned men of his time, particularly by Sir Thomas More and Erasmus, the latter of whom styles him "*Utriusque Literaturæ Calentissimus*," and addressed more letters to him than to any other of his learned correspondents. He is also highly commended by Camden and Stowe. He wrote:—*De Fructu qui ex Doctrina percipitur Liber*, 1517, 4to, and dedicated to Dean Colet; *Oratio de Pace nuperime composita et Fœdere percusso inter Henricum Angliæ Regem et Francorum Regem Christianissimum*, in *Æde Pauli Londini habita*; *Epistolæ ad Edvardum Leeum, et ad Erasmus Rot.*; *Præfatio in Ecclesiasticen recognitum ad Hebraicam Veritatem, et Collatum cum Translatione LXX. Interpretum, et Manifesta Explica-*

tionem Causarum Erroris ubicunque incidit; this is said to have been written with the assistance of Robert Wakefield; *Exemplum Literarum ad Regem Henricum VIII.* an. 1526; this is inserted in Wakefield's *Syntagma de Hebræorum Codicum Incorruptione*; and, a Treatise against the unlawfulness of the king's marriage with the widow of his brother, Prince Arthur, in which he very honestly delivered his opinion relating to the divorce, without any apprehension of giving offence. Pace also made a translation into Latin of Plutarch's piece, *De Commodis ex Inimicis capiendis*.—*Wood. Dodd. Fiddle's Life of Wolsey. Jortin's Erasmus.*

PACHOMIUS.

PACHOMIUS, to whom are attributed some Moral Precepts, published in Latin by Gerard Vossius, in the Appendix to his edition of Gregory Thaumaturgus,—was born about the year 292, in Thebais. He commenced life as a soldier, but retired from the army on his embracing Christianity. He founded the Monastery of Tabenna, on the Banks of the Nile, and is said to have had 5,000 monks under his care. He died in 348. His Moral Precepts are inserted in the fourth volume of the *Bibl. Patr.*—*Cave.*

PACIAN.

OF the life of this father all which is known is contained in the few words of St. Jerome, who dedicated his book *de viris illustribus* to his son Dexter, a Prefect of the Prætorium and his own friend, at whose suggestion it was written:—

“Pacian, Bishop of Barcelona in the Pyrenees, of chastened eloquence, eminent for his life as for his

writings, wrote various works, of which is the *Cervus* and against the Novatians. He died lately in the reign of Theodosius, in extreme old age ;" i. e. before A.D. 392, (in which, the 14th of Theod., St. Jerome wrote this book, Præf.) He was born then probably about thirty years after the martyrdom of St. Cyprian, was a younger contemporary of Hosius, and through him joined on to the Couucil of Eliberis, and the restoration of discipline in the Spanish Church.

He wrote, *Cervus*, a satirical piece against the Pagans, and abounding in wit and eloquence ; but no remains of it have reached modern times. There are extant by him, Three Letters to Sempronian, a Novatian ; An Exhortation to Repentance ; and, A Discourse concerning Baptism, addressed to Catechumens. They were edited by John de Tilly, at Paris, in 1538, 4to ; by Paul Manutius, at Rome, in 1564, fol. ; and they are inserted in the fourth volume of the *Bibl. Patr.*—*St. Jerome.*—*Preface to Works.*

PAGE, WILLIAM.

WILLIAM PAGE was born in 1590, at Harrow-on-the Hill, in Middlesex, and was educated at Baliol College, Oxford, whence he was elected a Fellow of All Souls. In 1629, he was appointed Master of the Free School at Reading, which he retained for almost ten years, when he was deprived of his preferment by the dissenters and rebels. He was appointed by his college to the living of East-Leaking, Berkshire, and held it till his death, in 1663.

He wrote :—A Treatise of Justification of Bowing at the Name of Jesus, by way of answer to an Appendix against it, Oxford, 1631, 4to ; and an Examination of such considerable Reasons as are made by Mr. Prynne in a Reply to Mr. Widdowes concerning the same Argu-

ment, printed with the former. He was also the author of *Certain Animadversions upon some passages in a Tract concerning Schism and Schismatics*, by Mr. Hales, of Eton, Oxon. 1642, 4to; and, *The Peace-maker, or a brief Motive to Unity and Charity in Religion*. He likewise published a translation of Thomas à Kempis, 1639, 12mo, with a large epistle to the reader.—*Wood. Coates's Hist. of Reading.*

PAGI, ANTHONY.

ANTHONY PAGI was born at Rogne, in Provence, in 1624. He took the habit of a Franciscan monk of the Class of Friars' Minors, commonly called Cordeliers, in 1641, and was four times provincial of his order.

In 1682, he published, *Dissertatio hypatica, seu de Consulibus Cæsareis*, 4to, which abounds in curious remarks, and throws considerable light on the chronology of the consulates. But his great work was written to correct the faults and supply the omissions of Baronius. It is a noble contribution to Church history, and is considered as one of the most important works which has ever appeared on the subject of Ecclesiastical Biography. It is entitled, "*Critica Historico-Chronologica in Universos Annales Ecclesiasticos Eminent. et Rev. Cæs. Card. Baronii, in qua Rerum narratio defenditur, illustratur, suppletur, Ordo Temporum corrigitur, innovatur, et Periodo Græco-Romana, nunc primum concinnata munitur, &c.*" in 4 vols. fol. It extends to the year 1198, where Baronius finishes. In compiling it, Pagi received considerable assistance from the Abbé de Longuerue. The first volume made its appearance at Paris in 1689; and the three following were not printed till after the author's death, under the care of his nephew, when they were committed to the press, at Geneva, in 1705. A new edition of the whole was published at the same place, in

1727. Pagi also published an edition of the Sermons of St. Anthony of Padua, in Latin, in 1685; and two answers to criticisms on his Dissertation on the Consulates; one, accompanying that collection of Sermons, and the other in the *Journal des Savans* for Nov. 11, 1686. He died at Aix, in 1699.—*Moreri. Dupin. Dowling.*

PAGI, FRANCIS.

FRANCIS PAGI, nephew of Anthony, and a member of the same order, was born at Lambese, in 1654, and settling afterwards at Aix, rendered much assistance to his uncle in his great work. After he had executed this task, he employed himself in writing a work of his own, which he published under the title of, *Breviarium Historico-Chronologico-Criticum, Illustriora Pontificum Romanorum Gesta, Conciliorum generalium Acta, &c., complectens*, forming in the whole four volumes, 4to. The first and second of these volumes made their appearance in 1717, the third in 1718, and the fourth not till after the author's death, when it was published by Anthony Pagi, the second of that name, and nephew to our author. This work which comprises the history of the popes, and of the general councils, together with numerous details relative to the discipline, the rites, &c., of the Church, displays much learned and curious research, and is drawn up in a style that is correct and neat. The author, however, is a zealous advocate for the highest claims of the pretended successors of St. Peter, and maintains so uniformly and steadily the infallibility of the pope, his superiority over councils, the right of appeals to the court of Rome, and the papal power of anathematising sovereigns, that it should seem that his work was undertaken for the express purpose of defending those opinions. He died in 1721, in the

sixty-seventh year of his age, having passed through the principal offices of trust and honour in his order.

PAGIT, EPHRAIM.

EPHRAIM PAGIT, son of the succeeding, was born in 1685, and educated at Christ Church, Oxford. He obtained the living of St. Edmund the king, in Lombard Street; of which he was deprived in the Rebellion. He then retired to Deptford, where he died in 1647. His works are:—1. *Christianographia*, or a Description of the different Sorts of Christians in the World, 4to. 2. *Hæresiographia*, or a Description of the Heresies of later times, 4to.—*Wood. Watkins. Biog. Dict.*

PAGIT, OR PAGET, EUSEBIUS.

EUSEBIUS PAGIT, a Puritan writer, was born at Cranford, in Northamptonshire, and educated at Christ Church, Oxford. He became successively Vicar of Oundle, and Rector of Langton, in his native county; afterwards he removed to the living of Kilhampton in Cornwall; and lastly, to St. Anne's, Aldersgate-street, where he died in 1617, aged seventy-five. He wrote "A History of the Bible," and some other works.

PAGNINO, SANTE

SANTE PAGNINO was born at Lucca, in 1466. He resided the greater part of his life at Lyons, having taken the habit in a convent of the Dominican order, at the age of sixteen. He translated the Bible, both the Old and New Testaments into Latin, under the conviction that the vulgate was greatly corrupted from what it was left

by St. Jerome. His translation is so literal that from a disregard of the different idioms of the respective languages he is often obscure. He published also a Hebrew Lexicon and Grammar.—*Moreri. Le Long. Bibl. Sacra.*

PAJON, CLAUDE.

CLAUDE PAJON was born at Romorantin, in the Orleanois, in 1626. He entered the Calvinistic ministry at twenty-four years of age, and preached at Marchenoir, in the Province of Dunois. He was appointed professor of theology at Saumur, where he had been educated. He was cited before the Synod of Anjou, in 1667, where he was accused of Arminianism; and he was at length prevailed upon to resign his professorship, and to accept the vacant pastoral charge of the Church of Orleans. He died in 1685, immediately before the revocation of the Edict of Nantes. As an author, he is principally entitled to notice for his excellent defence of the Protestant Religion against father Nicole, entitled, *Examen du Livre qui porte pour Titre, Préjugés Légitimes contre les Calvinistes*, 1673, in 2 vols. 12mo.—*Moreri.*

PALLAVICINI, SFORZA.

SFORZA PALLAVICINI was born at Rome, in 1607, and received his education among the Jesuits. At an early period of life he was advanced to the episcopate. In 1638, he entered into the order of Jesuits, and in 1657, he was elevated to the purple by Alexander VII. He died in 1667. He owes his fame to his History of the Council of Trent, of which the following account is given by Ranke:—Such a book as Sarpi's history, so rich in details never before published, full of talent and sarcasm, and treating of an event of such importance,

the consequences of which swayed the destinies of the age, could not fail of producing the greatest sensation. The first edition appeared in 1619: between that year and 1622, four editions of a Latin translation were put forth, besides a German and a French translation. The court of Rome felt the more strongly urged to have the work refuted, inasmuch as it really contained many errors obvious to every one somewhat minutely acquainted with the occurrences of that period. Terentio Alciati, a Jesuit, prefect of the studies in the Collegio Romano, immediately set about collecting materials for a reply, which should also be a circumstantial substantive work. His book had for its title, *Historiæ concilii Tridentini a veritatis hostibus evulgatæ Elenchus*. He amassed an enormous quantity of materials, but died in 1651, before he had reduced them to shape. Goswin Nickel, the general of the Jesuits, selected Sforza Pallavicini, another brother of the order, who had already given proof of some literary talent, to complete the unfinished task, and he relieved him from all other occupations. Pallavicini himself says, that he had been commanded to this duty by the general, "as a soldier by his condottiere."

Pallavicini executed the task in three thick folios, which appeared subsequently to the year 1656. The work contains an enormous mass of matter, and is of the utmost importance as regards the history of the sixteenth century, for it begins, be it observed, from the origin of the Reformation. The archives were thrown open to the author, and he had access to whatever available materials were contained in the Roman libraries. He was able to avail himself not only of the records of the Council in their fullest detail, but also of the correspondence of the legates with Rome, and a great multitude of other sources of information. He is far from concealing his authorities; on the contrary, he parades their titles in the margin of his book: they are beyond counting. His grand purpose is above all to

refute Sarpi. At the end of each volume he gives a catalogue of "the errors in matters of fact," of which he asserts he has convicted his opponent, and he makes them amount to three hundred and sixty-one: but numberless others, he adds, which he has also confuted, are not set down in the catalogues.—*Ranke's History of the Popes.*

PALMER, HUBERT.

HUBERT PALMER was born at Wingham, in Kent, in 1601, and educated at St. John's College, Cambridge, but was afterwards chosen fellow of Queen's. In 1626, Archbishop Abbot licensed him to preach at St. Alphage's Church, in Canterbury; but three years after he was silenced, on a charge of nonconformity, for a time, but was again restored. Although a Puritan, his character appeared so amiable, that Archbishop Laud presented him, in 1632, to the Vicarage of Ashwell, in Hertfordshire; and when that prelate was brought to trial, he cited this donation as an instance of his impartiality. In the year last mentioned, he was chosen one of the preachers to the University of Cambridge, and afterwards one of the clerks in Convocation. In 1643, when dissent had triumphed over the Church, he was chosen one of the Assembly of Divines. He preached also at various places in London until the following year, when the Earl of Manchester appointed him Master of Queen's College, Cambridge. He died in 1647, aged forty-six. He had a considerable share in the *Sabbatum Redivivum*, with Cawdry; and his principal work, entitled, *Memorials of Godliness*, acquired great popularity.—*Gen. Biog. Dict.*

PAMPHILUS.

PAMPHILUS, a presbyter of Cæsarea, in Palestine, and

known in history as the friend of Eusebius, flourished, according to Cave, about the year 294. He was a native of Berytus, and there received the rudiments of learning. He completed his studies at Alexandria, and then settled at Cæsarea, where he erected a library. The following is the account of Pamphilus given by St. Jerome :—" He had such a desire to form a well furnished ecclesiastical library, that he wrote out with his own hand the greatest part of Origen's works, which are still in the library of Cæsarea ; and beside I have met with five-and-twenty volumes of Origen's Commentaries upon the Twelve Prophets in his hand-writing ; which I value and keep as if I had the treasure of Cræsus. For if it be a pleasure to possess one single epistle of a martyr, how much more must it be to have so many thousand lines, which he seems to me to have marked with the traces of his blood? He wrote before Eusebius of Cæsarea an Apology for Origen."

Pamphilus was jointly concerned with Eusebius in publishing a correct edition of the Septuagint from Origen's Hexapla, which Huet believes to have been the first separate edition of that version according to Origen's emendations. He was also jointly concerned with Eusebius in writing five books of An Apology for Origen, to which Eusebius, after his death, added a sixth. Of this work the first book is still remaining, in Ruffinus's Latin translation ; and there are some fragments of the rest preserved in Photius's Codex. In 309, Pamphilus was put to death by order of Firmilianus, the Roman president at Cæsarea. Eusebius wrote a Life of Pamphilus, in three books, of which only a few fragments remain. In the second volume of the works of St. Hippolytus, Fabricius has published what he calls, *Acta Passionis S. Pamphili Martyris, ex Libris Eusebii Cæsariensis de illius Vita, juxta MS. Medicæum Regis Christianissimi* ; but there are strong reasons for concluding that piece to be a forgery.—*Eusebius. St. Jerome. Cave. Lardner.*

PAPIAS.

PAPIAS, Bishop of Hierapolis, a city of Phrygia, near Laodicea, flourished about the year 110. How long he lived is uncertain. He is said by some to have been a martyr. The following is the account which is given of him by Eusebius :—There are said to be five books of Papias, which bear the title “ Interpretation of our Lord’s Declarations.” Irenæus also, makes mention of these as the only works written by him, in the following terms : “ These things are attested by Papias, who was John’s hearer and the associate of Polycarp, an ancient writer, who mentions them in the fourth book of his works ; for he has written a work in five books.” So far Irenæus. But Papias himself, in the preface to his discourses, by no means asserts that he was a hearer and an eye-witness of the holy apostles, but informs us that he received the doctrines of faith from their intimate friends, which he states in the following words :—“ But I shall not regret to subjoin to my interpretations, also for your benefit, whatsoever I have at any time accurately ascertained and treasured up in my memory, as I have received it from the elders, and have recorded it in order to give additional confirmation to the truth, by my testimony. For I have never, like many, delighted to hear those that tell many things, but those that teach the truth, neither those that record foreign precepts, but those that are given from the Lord, to our faith, and that came from the truth itself. But if I met with any one who had been a follower of the elders any where, I made it a point to inquire what were the declarations of the elders ; what was said by Andrew, Peter or Philip ; what by Thomas, James, John, Matthew, or any other of the disciples of our Lord ; what was said by Aristion, and the presbyter John, disciples of the Lord ; for I do not think that I derived so much

benefit from books as from the living voice of those that are still surviving. Where it is also proper to observe the name of John is twice mentioned, the former of which he mentions with Peter and James and Matthew, and the other apostles; evidently meaning the evangelist. But in a separate point of his discourse he ranks the other John with the rest, not included in the number of apostles, placing Aristion before him: he distinguishes him plainly by the name of presbyter. So that it is here proved that the statement of those is true, who assert there were two of the same name in Asia,—that there were also two tombs in Ephesus, and that both are called John even to this day; which it is particularly necessary to observe. For it is probable that the second, if it be not allowed that he was the first, saw the revelation ascribed to John. And the same Papias, of whom we now speak, professes to have received the declarations of the apostles from those that were in company with them, and says also that he was a hearer of Aristion and the presbyter John. For as he has often mentioned them by name, he also gives their statements in his own works. These matters, I trust, have not been uselessly adduced. But it may be important also to subjoin other declarations to these passages from Papias, in which he gives certain wonderful accounts, together with other matters that he seems to have received by tradition. That the apostle Philip continued at Hierapolis, with his daughters, has been already stated above; but we must now show how Papias, coming to them, received a wonderful account from the daughters of Philip: for he writes that in his time there was one raised from the dead. Another wonderful event happened respecting Justus, surnamed Barsabas, who, though he drank a deadly poison, experienced nothing injurious, through the grace of the Lord. This same Justus is mentioned in the book of Acts, after the resurrection, as the one over whom,

together with Matthias, the holy apostles prayed, in order to fill up their number, by casting lots, to supply the place of Judas the traitor. The passage is as follows: "And they placed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And having prayed, they said." The same historian also gives other accounts, which he says he adds as received by him from unwritten tradition, likewise certain strange parables of our Lord and of His doctrine, and some other matters rather too fabulous. In these he says there would be a certain millennium after the resurrection, and that there would be a corporeal reign of Christ on this very earth; which things he appears to have imagined, as if they were authorized by the apostolic narrations, not understanding correctly those matters which they propounded mystically in their representations. For he was very limited in his comprehension, as is evident from his discourses, yet he was the cause why most of the ecclesiastical writers, urging the antiquity of the man, were carried away by a similar opinion; as, for instance, Irenæus, or any other that adopted such sentiments. He has also inserted in his work other accounts given by the above-mentioned Aristion, respecting our Lord, as also the traditions of the presbyter John, to which referring those that are desirous of learning them, we shall now subjoin to the extracts from him already given, a tradition which he sets forth concerning Mark, who wrote the gospel, in the following words: "And John the presbyter also said this: Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history of our Lord's discourses: wherefore Mark has not erred in any thing, by writing some things as he has recorded

them ; for he was carefully attentive to one thing, not to pass by any thing that he heard, or to state any thing falsely in these accounts." Such is the account of Papias, respecting Mark. Of Matthew he has stated as follows : " Matthew composed his history in the Hebrew dialect, and every one translated it as he was able." The same author (Papias) made use of testimonies from the First Epistle of John, and likewise from that of Peter. He also gives another history of a woman, who had been accused of many sins before the Lord, which is also contained in the Gospel according to the Hebrews. And this may be noted as a necessary addition to what we have before stated.—*Eusebius*.

PAREUS, DAVID.

DAVID PAREUS was born in 1548, at Franconstein, in Silesia. His right name was Wangler, which he altered according to the custom of the age when writing in Latin : the Greek word *παρεια* corresponding with the German word wange, or cheek. He studied at Heidelberg. He changed from the Lutheran to the Calvinistic religion. He died in 1622. His works consist of Commentaries upon several of the books of Scripture, and numerous critical, didactic, polemic, and miscellaneous pieces, which were collected together, and published at Frankfort, in 1647, in 4 vols. fol. He gave so much offence to James I. of England, by some anti-monarchical principles which he advanced in his Commentary on St. Paul's Epistle to the Romans, that the king ordered that work to be burnt by the common hangman ; and it was condemned by the University of Oxford. An answer to it was published by Dr. David Owen, a Welshman, and chaplain to the Earl of Holderness.—*Moreri*.

PARIS, FRANCIS.

FRANCIS PARIS was born at Chantillon, in the neighbourhood of Paris. The year of his birth is unknown, but as he died in 1718, at an advanced age, it must have been almost the middle of the seventeenth century. He was a servant in the house of Varet, grand Vicar of Sens, where, evincing great talents, he was educated for holy orders by his master, and was presented to the living of St. Lambert, near the monastery of Port Royal in the Fields. From this he removed, driven away, it is said, by fear of the wolves which infested the neighbourhood, and officiated in the Province of Maine: he finally settled in Paris. His works are:—Forms of Prayer, founded on a Paraphrase of the Psalms, first published in 1690, 12mo, and afterwards frequently reprinted. Prayers founded on a Paraphrase of various Passages of the Sacred Scriptures, 12mo; A Martyrology, or, General View of the Lives of the Saints, of their virtues and principal actions, 1691, 8vo; A Treatise on the Benefits of the Sacraments of Penance and the Eucharist, according to the Sentiments of the Fathers, the Popes, and the Councils, 1673, in which he is said to have been assisted by his friends, Arnauld and Nicole; Familiar Instructions founded on the Gospels for all the Sundays and Festivals throughout the year, 1699, 12mo, and often reprinted; The Gospel explained according to the fathers, ecclesiastical authors, and the Harmony of the Four Evangelists, in 4 vols. 8vo, the two first published in 1693, and the two last in 1698; Prayers and Divine Aspirations, extracted from the Confessions of St. Augustine, 1698; Christian Regulations for the Conduct of Life, taken from the Sacred Scriptures and the holy Fathers, 1673, 12mo; A French Version, rather paraphrastic, of Thomas à Kempis's four books, On the Imitation of Jesus Christ, 1705, 12mo.—*Moreri*.

PARIS, FRANCIS.

FRANCIS PARIS, commonly known as the *Abbé Paris*, was born at Paris, in the year 1690. His father was eminent in the legal profession, but the son determining to be an ecclesiastic was admitted into holy orders, and in the disputes occasioned by the bull *Unigenitus*, (*See Lives of Jansenius and Arnould*) he attached himself vehemently to the Jansenist party. Upon the death of his father, the Abbé Paris renounced all claim to his patrimonial inheritance in favour of a younger brother, and devoted himself to what he conceived to be a life of meritorious poverty. Having made trial of different solitudes, he at length fixed upon a house in the suburb of St. Marceau, where he spent his time in prayer, and the most rigorous acts of penance, supporting himself by making stockings for the poor, with whom he divided the profits of his labour. He died, in consequence of the severity of the discipline which he observed, in 1727, when he was only thirty-seven years of age. He was the author of a Commentary on the Gospel of St. Matthew; An Explication of the first Nine Chapters of the Epistle of St. Paul to the Romans; An Explication of the Epistle to the Galatians; and, An Analysis of the Epistle to the Hebrews. He is chiefly celebrated for what occurred after his death. The Jansenists canonised him, and pretended that miracles were wrought at his tomb; whither thousands flocked and practised grimaces and convulsions in so disorderly and ridiculous a manner, that the government of France was at length obliged to put a stop to this delusion by ordering the churchyard, in which he was interred, to be walled up in January, 1732. Accounts of the cures said to have been wrought at the Abbé's tomb, were collected and published by M. de Montgeron, a counsellor of the parliament at Paris, in three 4to vols.; which were critically examined, and the

delusions were exposed, as soon as they appeared. On these pretended miracles (which were profanely paralleled with those of our Lord!) we may remark, 1. That they were extolled as real, before they were subjected to examination; and that, when investigated at first, they were tried before persons who were predisposed to favour the Jansenists or appellants:—2. Montgeron, who collected the cures said to be wrought at the tomb, produced vouchers for only eight or nine, while some continued there for days and even months, without receiving any benefit:—3. The number, reported to be cured, was but small; nor is there any proof that this small number was cured by the saint's intercession. The imposture of those pretended miracles was detected by the Archbishop of Paris in one single instance; and the Archbishop of Sens and others in more than twenty instances, discovered the artifice by which it was supported:—4. The patients were so affected by their devotion, the place, and the sympathy of the multitude, that many were thrown into convulsions, which in certain circumstances might produce a removal of disorders occasioned by obstruction:—5. All who implored the aid of the Abbé were not cured: while Christ and the apostles never failed in any case, and were never convicted of imposture in a single instance: and it was objected at the time, and never refuted by his friends, that the prostrations at his tomb *produced* more diseases than they *cured*:—6. Christ's miracles were wrought in a grave and decent, in a great but simple manner, becoming One sent of God, without any absurd or ridiculous ceremony, or superstitious observances. But the miracles of the Abbé de Paris were attended with circumstances that had all the marks of superstition, and which seemed designed and fitted to strike the imagination. The earth of his tomb was often employed, or the water from the well of his house. *Nine days'* devotion was constantly used, and frequently repeated

again and again by the same persons :—7. All the cures recorded by Montgeron as duly attested, were partial and gradual, and were such as might have been effected by natural means. *Not one of them was instantaneous.* The persons at the Abbé's tomb never attempted to raise the dead, nor is there any evidence that either the blind or the deaf were actually cured there. The notary, who received affidavits relative to those miracles, was not obliged to know the names of the persons who made them, nor whether they gave in their own or only fictitious names :—8. The cures wrought at the tomb were not independent of second causes ; most of the devotees had been using medicines before, and continued to use them during their applications to the supposed saint ; or their distempers had abated before they determined to solicit his help :—9. Some of the cures attested were *incomplete*, and the relief granted in others was only *temporary* ; but the cures wrought by Christ and His apostles were *complete* and *permanent* :—10. Lastly, the design of the miracles ascribed to the Abbé de Paris was neither important nor was it worthy of God. The miracles of Christ and of His apostles, as we have already seen, were intended to prove the Divine authority of the most excellent religion : those reported of the Abbé, to answer the purposes of a party. The former answered the end for which they were designed : the latter raised a prejudice against Jansenism, and divided its adherents, several of whom were provoked at the frauds of their party, and bitterly reproached and accused each other. The moment the civil power interfered to put an end to the impostures, they ceased : but all the powers on earth, both civil and sacerdotal, could not arrest the progress of Christianity, or put a stop to the wonderful works wrought in confirmation of it. To conclude, with regard to the attestations given to Christianity, all was wise, consistent, worthy of God, and suited to the end for which it was designed ; but the other is a broken incoherent scheme,

which cannot be reconciled to itself, nor made to consist with the wisdom and harmony of the divine proceedings. The miracles of Christ therefore are indisputably true; but those ascribed to the Abbé de Paris are totally destitute of reality, and are utterly unworthy of belief.—*Hartwell Horne.*

PARKER, MATTHEW.

MATTHEW PARKER was born on the 6th of August, 1504, in the Parish of St. Saviour's, Norwich. He received his primary education in the Parish of St. Clement's, near Eibrig, in that city. In 1520, he went to Cambridge, where he became a Scholar and Bible clerk of Corpus Christi or Benet College, and graduated in 1524.

His early history is briefly given by Strype in his quaint and peculiar style. The year following, that is, in 1525, our Parker, he says, was made sub-deacon under the titles of Barnwell and the chapel in Norwich Fields. In April, 1527, he was made deacon, in June, priest, and in September, created master of arts, and chose fellow of the college, being now aged about twenty-four. And minding to inform himself thoroughly in the matters of religion then controverted, he plied the reading over the volumes of the Fathers of the Church and ecclesiastical writers, becoming an hard student in the sacred science of theology: and that with so great a vehemence of mind, that in a short space he arrived to very considerable knowledge therein, and acquaintance with the truly ancient state and doctrines of the Church.

Such notice had been by this time taken of him, that he was one of those in this university that should have gone to Christ's and St. Frideswide's College, in Oxford, newly founded by Cardinal Wolsey: for after this house was built, care was taken to furnish it with men of the best parts and learning, to study and read there, and to

adorn that magnificent foundation. For which purpose, many scholars of ripe wits and abilities in Cambridge were invited thither, with promise of great encouragement and reward. And this business was committed to Robert Shirton, Master of Pembroke-hall. Some went, and some refused. Those that went, were Richard Cox, afterwards Bishop of Ely; John Frier, a learned physician; Henry Sumner, John Clark, excellent divines; William Betts, Nicholas Herman, Richard Taverner, Flor. Dominick, John Drumm, John Akars, John Frith, and some others. But Cranmer, afterward Archbishop of Canterbury, John Skip, afterward Bishop of Hereford, Walter Haddon, Public Professor of the Civil Law, and our Parker, all then men of great reputation for their wit, learning, authority, or experience, (though these were invited also,) by the persuasion of their friends, went not. Our student therefore stayed where he was, diligently following his studies.

So that within five or six years, having read over the Fathers and Councils, being now about nine and twenty years of age, he thought fit to go forth out of his more private retirements, and render himself useful to the world, by preaching the word of God unto the people. And the first Sunday in Advent, in the year 1533, he preached his first sermon to the university, being the same year wherein his predecessor, Cranmer, was made Archbishop. The places where he preached his first sermons were first at Granchester, within a mile or two of Cambridge, which belonged to Benet College; next at Beech, then at St. Benet's, then at Madingley, after that at Barton. So that he preached, and that with good applause, first in the neighbourhood about Cambridge, and in the town, and then afterwards further off, and sometimes in towns and auditories of the greatest eminency and note. And being soon observed for his solid and profitable dispensing of God's word, a thing very rare in those days, Cranmer, Archbishop of Canter-

bury, granted him a license to preach throughout his province, and King Henry VIII. a patent for the same: it being needful at this time to license and encourage such with public countenance and authority, as could and would undeceive the people in the gross and stupid superstitions that then so much prevailed, and in the excessive encroachments of popes upon the imperial power of the kings of this land; exalting themselves over them in their own dominions, and commanding the purses of the people, when they pleased.

So that our Archbishop was an ancient lover of the gospel, and embraced the profession of it in his younger years at Cambridge, when Bilney and Stafford and Arthur were there. Besides which most pious and learned men, there were divers others about the same time, and surviving them in the same cause; as Friar Barnes and Latimer; by whose means religion and learning (for they went together) did then begin to flourish exceedingly in that university. And of those in Benet College were Mr. Fooke and Mr. Soude: from whom our Parker, being a scholar of the same college, may be presumed to have first tasted of the truth. And such was the great veneration he had for the said Bilney, that he travelled to Norwich on purpose to see his martyrdom. And out of the honour he had for his memory, and from the vindicating him from the report that Sir Thomas More had given out, that he recanted before his death, and read a scroll of paper at the stake to that effect; the said Parker, when Archbishop, having before been a diligent eye and ear witness, gave a large and distinct account of all particulars relating to him, from his condemnation to his death: asserting also, that he had no such scroll or bill in his hand, neither did read any such recantation.

Parker indeed united in himself a zeal mingled with soberness and discretion rare in that age. He never shrunk from maintaining the truth at any risk; he carefully avoided risking the truth by follies: nor did he

think it necessary to court the danger which he boldly confronted when it came. In 1533, he was sent for to court, and made chaplain to Queen Anne Boleyn, with whom he soon grew into great favour; and so high was the opinion which she entertained of his learning, prudence, and piety, that a short time before her death, she gave him a particular charge to take care of her daughter Elizabeth, that she might not want his pious and wise counsel. In 1534, he commenced bachelor of divinity; and soon afterwards he was presented by the queen to the Deanery of the College of Stoke, near Clare in Suffolk, a preferment of small value in a pecuniary view, but affording a pleasing place of retirement when he chose to withdraw from the court, or the university, from which it was about twenty miles distant. Here he laboured to reform the Popish superstitions which were practised in the college, making new statutes for that purpose; and he likewise founded a grammar-school, for the instruction of youth in good learning, and in the principles of the Christian religion, at which the children of the poor were taught gratis. He still continued to preach assiduously, at Stoke, Cambridge, and other places; and sometimes in London, at St. Paul's cross. By the zeal with which, in one of his sermons at Clare, he attacked some popish superstitions, he excited the resentment of some bigoted Papists, who exhibited articles against him; but he defended himself in a manner so satisfactory to the Lord-chancellor Audley, that he bid him go on, and not fear such enemies. In the year 1537, after the death of Queen Anne Boleyn, King Henry VIII. took Parker into his own service, appointing him one of his chaplains. In 1538, he was created doctor of divinity; in 1541, installed Prebendary in the Cathedral Church of Ely; and in the following year, presented by the Chapter of Stoke to the Rectory of Ashen in Essex. This living he resigned in 1544; immediately after which he was

presented to the Rectory of Birlingham All-Saints, in the county of Norfolk. In the same year he became master of Corpus Christi College, to which, in after life, he became a great benefactor. On the accession of Edward VI., when the clergy were no longer compelled to celibacy, he married, and, in an amiable and accomplished woman, he not only found comfort in domestic life, but one who knew how to sympathize with him in his public labours. Parker was not like some other Reformers under a vow of celibacy.

In 1552, he became Dean of Lincoln. But of this and of his other preferments he was deprived on the accession of Queen Mary, on the ground of his being a married clergyman. He first removed with his wife and family to Norfolk, where he was sheltered by one of his friends, until a search being made for him he had to remove from place to place. His wife he would not be divorced from, or put her away all this evil time (as he might, if he would, in those days, which so rigorously required it), being a woman very chaste, and of a very virtuous behaviour, and behaving herself with all due reverence towards her husband. It may seem extraordinary that one who had so early imbibed the sentiments of the Reformers, and had adhered to them so constantly, should have escaped the vigilance of the persecutors; and it is certain that strict search was sometimes made for him, and that on one occasion, when obliged to make his escape on a sudden, he got a fall from his horse, by which he was so much hurt, that he never recovered from the effects of it.

He employed some part of his time in translating the Book of Psalms into English metre, which was afterwards printed. This book is divided into three quinquagenes, with the argument of each Psalm in metre placed before it, and a suitable collect full of devotion and piety at the end. Some copies of verses, and transcripts from the Fathers and others on the use of the Psalms, are prefixed

to it, with a table dividing them into Prophetici, Eruditorii, Consolatorii, &c., and at the end are added the eight several tunes, with alphabetical tables to the whole. He also wrote, *A Defence of Priests' Marriages*.

Upon the accession of Elizabeth, Parker became the queen's adviser, and doubtless to him we are to attribute the cautious and orderly proceedings of the early part of that queen's reign. He perceived that great evils were to be eradicated, and enormous scandals were to be removed, and this could not be effected by ordinary proceedings. The strong hand of the state was to be called in, and things done which were not to form a precedent. Instead of advising, therefore, that the See of Canterbury, now vacant by the death of Pole, should be immediately filled, Parker suggested, that certain things should be previously done, which would make things work more easily when they should return into the ordinary channel. The Romanists were in possession of the chief preferments of the Church of England, and ultra-Protestants were rushing in from the continent. It required, therefore, the greatest possible circumspection, to secure the Reformation and yet not to overthrow the Church.

To keep things quiet, the Queen was advised, on first coming to the throne, to issue a proclamation, "commanding all manner of her subjects, as well those that be called to ministry in the Church, as all others, that they do forbear to preach or teach, or to give audience to any manner of doctrine or preaching, other than to the Gospels and Epistles, commonly called the Gospel and the Epistle of the day, and to the ten commandments in the vulgar tongue, without exposition or addition of any manner, sense, or meaning to be applied or added; or to use any other manner of public prayer, rite, or ceremony in the Church, but that which is already used, and by law received; or the common litany used at this present in her Majesty's Chapel, and the Lord's Prayer and the Creed in English;

until consultation may be had by parliament, by her majesty and her three estates in this realm, for the better conciliation and accord of such causes as at this present are moved in matters and ceremonies of religion."

In the meantime, a committee of divines had been instructed "to review the Book of Common Prayer, and order of ceremonies and service in the Church," with the design that their report should be laid before the queen and receive her approval, before it should be submitted to parliament. At a time when the benefices of the Church were occupied by Romanists, no assistance could be obtained from a convocation in such an undertaking; and accordingly no questions of the kind were laid before them. It does not even appear that the committee of divines had any authority given them under the great seal, being merely a private assembly meeting at the house of Sir Thomas Smith, a doctor of civil law, and under his presidency, with the power of calling in "other men of learning and gravity" to assist them. And this was probably the only method that the circumstances of the case admitted. To have referred the whole question to the convocations of the two provinces would have been to put an end to the progress of the Reformation: to have appointed a royal commission after the example of Henry and Edward, at a time when Henry's statute of supremacy, having been repealed by Mary, was no longer in force, would have been to acknowledge the necessity for a power which it might be doubted whether the crown possessed: and the only alternative remaining was to take such measures of prudence, and so to combine the judgments of pious and temperate men, as to pre-occupy the public mind, and to create a kind of moral necessity for the consent of the parliament and the approbation of the people.

The committee thus assembled consisted of eight members, selected in equal numbers from the exiles, and those who had remained in England, but giving a

preponderance to the opinions entertained by the queen. The exiles were Cox, Whitehead, Grindal, and Pilkington, of whom the two last were fair representatives of the party in general. Whitehead was resolute in requiring further alterations, and Cox, from his early connexion with King Edward, and his intimate acquaintance with the evils of dissent, was likely to comply with the wishes of the court; all of them however were men of high reputation, and well qualified for the important duty entrusted to them. The other divines, Parker, May, and Bill, with the civilian at their head, were personally devoted to the Queen, and desirous of adapting their plans of church-government to the general institutions of the kingdom.

The first question that would naturally offer itself to this committee, would be the choice between the two Service-books of King Edward; and this question doubtless gave rise to much discussion in an assembly so variously disposed. They soon called in other men of eminence to assist them, among whom was Guest, soon afterwards made Bishop of Rochester, a divine who had been much engaged in the earlier history of the Reformation, and held sentiments on doctrinal matter congenial with those of the queen. When the whole review was completed and the new Book of Common Prayer was presented to Sir William Cecil, this divine accompanied it with a paper setting forth the reasons on which he had assented to several of the proposed alterations. It appears from that paper that he had received instructions from Cecil in favour of the first Service-book of King Edward, but had not found himself able in every instance to comply with them.

The parliament met in January, 1559, and immediately restored to the crown the first fruits and tenths of spiritual promotions. On the 9th of February, the royal supremacy was debated in the house of commons. It appears to have been originally intended to do little or nothing more in this matter than revive the statutes

enacted under King Henry for protecting the crown's ecclesiastical prerogatives. But these enactments were unnecessarily severe, and besides they pronounced the sovereign the supreme head of the Church; a title deemed objectionable not only by many of her subjects, but also by the queen herself.

In various of the Zurich letters, (*see the Lives of Jewel and Parkhurst*) notice is taken of the queen's strong objection to a title which modern infidels are so eager to claim for the reigning sovereign. The bill was lost, but another was introduced declaratory of the royal supremacy, without the offensive title. It was introduced to the country, not as a measure of recent origin, but as an act restoring to the crown the ancient jurisdiction over the estate ecclesiastical and spiritual, &c.

It was now determined by the Queen's Council, that a public conference between the Romanizing and Reforming parties in the Church should take place; which took place accordingly, in Westminster Abbey, in March, 1559, with the usual unsatisfactory results of such disputations. Both houses of parliament attended.

The difficulties of the queen's position originated not merely in the opposition to the proposed measures of reform on the part of the Romanists, but in the extreme opinions which were entertained by some of the Reformers.

Some were desirous of introducing the service and discipline which the English had used when at Geneva; while others were in favour of the liturgy of Edward. Some were desirous of abolishing episcopacy, and of using no rites and ceremonies which were used by the Church of Rome; while others thought it expedient to withdraw no farther from the Church of Rome than was necessary to preserve purity of faith, and the independence of the national Church.

The last were the sentiments of the queen herself, and they influenced her in the settlement of the English liturgy. A committee of divines was appointed to review

the second service book of King Edward the Sixth, and to adopt it as the ground-work of the new form of common prayer. It was the chief aim of Elizabeth to unite the nation in religious worship if not in religious opinion, and she was not less solicitous to include the Romanists, if such a comprehension could be effected without a compromise of Protestant principles. A great part of the nation still believed the corporal presence in a qualified or unqualified sense, and therefore the committee was recommended to expunge from the liturgy any express definition in its condemnation. In consequence, a rubric in the service book of Edward was omitted, explaining that the act of kneeling at the communion was not intended as an adoration of Christ's natural flesh and blood. In the first liturgy of Edward, the words used by the priest, on the delivery of the elements, were consistent with a belief in the corporal presence, though not necessarily implying it: in the second liturgy a form of words was substituted, incompatible with such a belief, though not offensively condemning it. But in the liturgy of Elizabeth both forms were, with great felicity, united. The committee of divines had left it at liberty whether the posture of kneeling or standing should be used at receiving the communion, but the parliament restrained it to kneeling. In the litany, among other deprecations, was one "from the Bishop of Rome and all his detestable enormities;" but this passage, introduced by the Reformers of Edward, was justly thought inconsistent with the charitable spirit which should ever accompany prayer. However strongly error may be impugned in articles and canons, in our addresses to Heaven, it should ever be remembered that we are all fallible, as well as sinful.

Besides these alterations, there were other deviations from the second service book of King Edward. The rubric, directing the order for morning and evening service, was altered, and it was to be performed in the

accustomed place of the church, chapel, or chancel, with the additional direction that the chancels were to remain as in time past. The habits enjoined by the first book of King Edward, and prohibited by the second, were restored, and were commanded to be retained until some "other order should take place herein, by the authority of the queen's majesty, with the advice of the commissioners authorized under the great seal of England for causes ecclesiastical." Different interpretations were drawn from this clause, but the true interpretation was found to be that the present regulation was not intended to be temporary but permanent, and that no other order was ever intended to be taken.

The additions to the liturgy consisted principally of prayers for the queen and clergy in the daily service of morning and evening. These prayers were taken from the Sacramentary of Saint Gregory, but were inserted now in the English liturgy for the first time. A selection of lessons was also made for the Sundays and holy days throughout the year. The liturgy having been duly prepared, the bill authorizing its use was first brought into the house of commons, where it passed without debate.

In the house of lords it met with more opposition, but was finally carried.

The act of supremacy having empowered the queen to establish the court of high commission, it was soon organized, and a royal visitation was instituted throughout England. To direct the inquiries of the commissioners, a body of injunctions was prepared, having some points of resemblance, but many more of difference, to the injunctions of King Edward.

In the celebration of divine worship it was ordered that the science of Church music should be preserved, and that all lands settled for the maintenance of choirs should be appropriated to that purpose. A caution was given, that an affectation of skill in singing should not

be carried so far as to make the use of the Church service less significant; but that the Common Prayer should be sung or chanted so distinctly that the words might not be lost. For the satisfaction of those who had a predilection for sacred music, an anthem was allowed at the beginning or end of the service. In pursuance of this injunction, the psalms were sung in a plain manner in most parish churches; but in cathedrals, and in the royal chapel, the choral service with its accompaniment of an organ was uniformly practised, and the cultivation of sacred music was encouraged.

The customary marks of reverence, during the performance of divine service, were still to be observed. In the time of reading the litany, and other collects, all the people were commanded to kneel; and when the name of Jesus was at any time pronounced, all persons were to bow the head, or show some suitable mark of reverence. One of the injunctions directed that no altar should be taken down, but under the inspection of the minister and churchwardens; and at the end of the injunctions, an order was given to the same effect, with a clause subjoined, that, except on account of uniformity, it seemed to be a matter of no moment whether altars or tables were used, so that the Sacrament was duly and reverently administered.

There was another deserving of notice, as not being strictly of a religious nature, that which imposed a restraint on the liberty of the press. No book or pamphlet was permitted to be printed or published without a licence from the queen, or six of her privy council, or her ecclesiastical commissioners, or the archbishops of Canterbury and York, the Bishop of London, the chancellors of both universities, the Bishop of the Diocese being ordinary, and the archdeacon of the place where any such book was printed. But from the operation of this rule all ancient and profane authors were excepted.

An explanation was also given concerning the oath of supremacy which had been misconstrued by some, as if the Kings or Queens of England had claimed an authority or power to administer divine service in the Church. In this sense, the supremacy was disclaimed; and no other ecclesiastical power was challenged, than such as had been exercised by Henry the Eighth, and Edward the Sixth, "and was of ancient time due to the imperial crown of the realm." This power was, "under God, to have the sovereignty and rule over all manner of persons" within the realm of England, "both ecclesiastical and temporal, so as no foreign power might have any superiority over them."

The review of the Common Prayer, the omission of the deprecation against the pope in the litany, the re-establishment of some part of King Edward's first service book, the decency of the sacerdotal habits, and the solemnity with which divine service was by the injunctions commanded to be performed, reconciled a great part of the laity of the Romish Church. It is a fact, beyond reasonable doubt, that, for the first ten years of the reign of Elizabeth, the principal persons of the Romish communion resorted ordinarily to Church without scruple or dissatisfaction.

These preliminary steps having been taken, the See of Canterbury having been vacated by the death of Reginald Pole, a *congé d'élire* was issued on the 18th of July, 1559, to the Dean and Chapter of Canterbury, "to elect a pastor who shall be devoted to God, and useful and faithful both to the queen and the realm." It is to be remarked that in this the first election of a Protestant Archbishop no particular individual is recommended. Nevertheless, the wishes of the queen were known, and, much against his will, Matthew Parker was elected.

As one of the most contemptible of the many falsehoods by which the writers in defence of Popery are

disgraced, is connected with the consecration of Parker, we give the account of that event from Strype in extenso.

Proceed we now to the *consecration*: which, as the *confirmation* was performed on Saturday, December 9, in St. Mary le Bow Church, so this was on Sunday, December the 17th, in Lambeth chapel. The which the archbishop, in his parchment journal noted in these words:—

“The 17th of December, 1559, I was consecrated Archbishop of Canterbury.” To which he subjoined this sentence; (whereby will appear what small joy he took in his honour, and how sensible he was of the mighty burden of his place;) *Heu! heu! Domine Deus, &c. i. e.* “Alas! alas! O Lord God, for what times hast Thou reserved me? Now I am come into the deep waters, and the floods overflow me? O Lord, I am in trouble: answer for me; and establish me with Thy free Spirit. For I am a man, and of short time, and less,” &c.

The order of the rites and ceremonies in this consecration was after this manner: “First of all, the chapel on the east part was adorned with tapestry, and the floor was spread with red cloth, and the table used for the celebration of the holy Sacrament, being adorned with a carpet and cushion, was placed at the east. Moreover, four chairs were set to the south of the east part of the chapel for the bishops, to whom the office of consecrating the archbishop was committed. There was also a bench placed before the chairs, spread with a carpet and cushions, on which the bishops kneeled. And in like manner a chair, and a bench furnished with a carpet and a cushion, was set for the archbishop on the north side of the east part of the same chapel.

“These things being thus in their order prepared, about five or six in the morning, the Archbishop entereth the chapel by the west door, having on a long scarlet gown and a hood, with four torches carried before him, and accompanied with four bishops, who were to conse-

crate him ; to wit, William Barlow, John Scory, Miles Coverdale, and John Hodgkin, Suffragan of Bedford. After each of them in their order had taken their seats prepared for them, morning prayer was said with a loud voice by Andrew Pierson, the archbishop's chaplain. Which being finished, Scory went up into the pulpit, and taking for his text, 'The elders which are among you I beseech, being also a fellow elder,' &c., made an elegant sermon," (admonishing the pastor of his office, care, and faithfulness towards his flock ; and the flock, of the love, duty, and reverence they owed to their pastor.)

"Sermon being done, the archbishop, together with the other four bishops, go out of the chapel to prepare themselves for the holy Communion : and, without any stay, they come in again at the north door thus clad : The archbishop had on a linen surplice, the Elect of Chichester used a silk cope, being to administer the Sacrament. On whom attended and yielded their service the archbishop's two Chaplains, Nicolas Bullingham and Edmund Gest, the one Archdeacon of Lincoln, and the other of Canterbury, having on likewise silk copes. The Elect of Hereford and the Suffragan of Bedford wore linen surplices : but Miles Coverdale had nothing but a long cloth gown. Being in this manner appareled and prepared, they proceed to celebrate the Communion, the archbishop being on his bended knees at the lowest step of the chapel. The Gospel being ended, the Elect of Hereford, the Suffragan of Bedford, and Miles Coverdale, brought the archbishop before the Elect of Chichester, sitting in a chair at the table, with these words ; *Reverend Father in God, we offer and present to you this godly and learned man to be consecrated archbishop.* This being spoken, forthwith was produced the royal instrument or mandate for the archbishop's consecration : which being read through by Thomas Yale, doctor of laws, the oath of the Queen's primacy, or of

defending her supreme authority, set forth and promulgated according to the statute in the first year of the reign of Queen Elizabeth, was required of the said archbishop. Which when he solemnly had performed *verbis conceptis*, the Elect of Chichester having exhorted the people to prayer, betook himself to sing the Litany, the choir answering. Which being ended, after some questions propounded to the Archbishop by the Elect of Chichester, and the making some prayers and suffrages to God, according to the form of the book put forth by the authority of parliament, the Elects of Chichester and Hereford, the Suffragan of Bedford, and Coverdale, laying their hands upon the Archbishop, said in English, ‘Take the Holy Ghost; and remember that thou stir up the grace of God that is in thee by imposition of hands. For God hath not given us the spirit of fear, but of power, and love, and soberness.’ These words, being said, they delivered the Holy Bible into his hands, using these words to him: ‘Give heed unto thy reading, exhortation, and doctrine. Think upon these things contained in this Book; be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and unto thy teaching, and be diligent in doing them. For in doing this, thou shalt save thyself, and them that hear thee, through Jesus Christ our Lord.’ After they had said these things, the Elect of Chichester (delivering no pastoral staff to the Archbishop) proceeded to the other solemnities of the Communion; with whom the archbishop, and the other bishops before named, did communicate, together with some others:” [when the archbishop desired the prayers of them all, that the office now laid upon him by the hands of the presbytery might above all tend to the glory of God, and salvation of the Christian flock, and the joyful testimony of his own conscience from his office faithfully performed, when it should happen that he should go to the Lord, to Whom he had devoted himself.]

“These things being finished and performed, the archbishop goeth out through the north door of the east part of the chapel, accompanied with those four that had consecrated him : and presently, being attended with the same bishops, returned by the same door, wearing an episcopal white garment, and a chimere of black silk : and about his neck he had a rich tippet of sable. In like manner the Elects of Chichester and Hereford had on their episcopal garments, surplice, and chimere : but Coverdale and the Suffragan of Bedford wore only their long gowns. The archbishop then going forward toward the west door, gave to Thomas Doyle, his steward, John Baker, his treasurer, and John March, his comptroller, to each of them white staves ; admitting them after this manner into their places and offices. These things therefore thus performed in their order, as is already said, the archbishop goeth out of the chapel by the west door, the gentlemen of his family of the better sort in blood going before him, and the rest following behind. All and singular these things were acted and done in the presence of the reverend fathers in Christ, Edmund Grindal, elect Bishop of London ; Richard Cocks, Elect of Ely ; Edwin Sandes, Elect of Wigorn ; Anthony Huse, Esq., principal and primary register of the said archbishop ; Thomas Argal, Esq., register of the prerogative of the Court of Canterbury ; Thomas Willet and John Incent, public notaries, and some others.”

An account of this order of the rites and ceremonies of this consecration, in the very words of the register, is preserved carefully in the MS. library of Benet's College, Cambridge, where I have seen it : and that I suppose by the peculiar appointment of Archbishop Parker himself. This, and the whole course and history of the consecration, as it is largely and most exactly recorded in the Archbishop's register, and that, no question, by special care ; so it is faithfully transcribed, and published in Archbishop Bramhall's Works ; as being serviceable to

some of that learned man's writings in vindication of the Church of England, in respect of the orders conferred upon her bishops and priests; and for the disproof of that idle story of the Nag's Head ordination, and to the perpetual shame of the inventors and upholders of it.

After the consecration was over at Lambeth, all were entertained there with a splendid dinner; and among the honourable guests was present Charles Lord Howard of Effingham, afterward Lord High Admiral, and created Earl of Nottingham; who acknowledged Archbishop Parker to be his kin. This the Earl spake of long after: and a friend of the Earl's told it to Mr. Mason, the author *De Ministerio Anglicano*, while the Earl was alive, who lived to a great age: which the said Mason made use of, as a good testimony to confute the Nag's Head ordination.

Which story give me leave to stay at a little, by the way. For having given all this authentic account of Dr. Parker's consecration, and of all particulars of it from indubitable records, I cannot but mention the notorious falsehoods and slanders that have by Papists been raised upon it: and the mentioning them is enough. The story, when it appeared first, was, "That when the Bishop of Landaff, through Bishop Bonner's threatening, would not be prevailed with to consecrate the Protestant Divines, having no other means to compass their desires, they resolved to use Mr. Scorie's help, an apostate religious priest; who, having bore the name of Bishop in King Edward the VIth's time, was thought to have sufficient power to perform that office, especially in such a streight necessity, as they pretended: which he performed in this sort. Having the Bible in his hand, and they all kneeling before him, he laid it upon every one of their heads or shoulders, saying, 'Take thou authority to preach the word of God sincerely.' And so they rose up bishops of the new Church of England. Thus Champneys, and others of that sort."

Francis Mason, B.D., Archdeacon of Norfolk, was the first that confuted this idle improbable calumny, in an English book in vindication of the English Ministry, written in the reign of King James I. And that he did so effectually, that there was no more mention of it for thirty years after. The book was set forth again the second time in Latin, by the care of Nathaniel Brent, a learned civilian, at the importunity of George, Archbishop of Canterbury, and then entitled, “*Vindiciæ Ecclesiæ Anglicanæ, sive de legitimo ejusdem Ministerio, id est, de Episcoporum Successione, Consecratione, Electione et Confirmatione.*” Printed A.D. 1625.

After many years, the old story was revived, in a book printed at Douay, A.D. 1654, wherein they thus tell their tale: “I know they (i.e. the Protestants) have tried many ways, and feigned an old record (meaning the authentic register of Archbishop Parker) to prove their ordination from Catholic bishops. But it was false, as I have received from two certain witnesses. The former of them was Dr. Darbishire, then Dean of St. Paul’s, (Canon there, perhaps, but never dean,) and nephew to Dr. Bonner, Bishop of London: who almost sixty years since lived at Meuse Pont, then a holy, religious man, [a Jesuit,] very aged, but perfect in sense and memory. Who speaking what he knew, affirmed to myself and another with me, *that like good fellows they made themselves Bishops at an inn, because they could get no true Bishops to consecrate them.* My other witness was a gentleman of known worth and credit, dead not many years since; whose father, a chief judge of this kingdom, visiting Archbishop Heath—— saw a letter, sent from Bishop Bonner, out of the Marshalsea, by one of his chaplains, to the archbishop, read, while they sat at dinner together: wherein he merrily related the manner how these new bishops (because he had dissuaded Ogelthorp, Bishop of Carlisle, from doing it in his diocese) ordained one another at an inn, where they met together.

And while others laughed at this new manner of consecrating bishops, the archbishop himself gravely, and not without tears, expressed his grief, to see such a ragged company of men, come poor out of foreign parts, and appointed to succeed the old clergy." Thus this story is improved by Jesuits: nay, they had the confidence to annex to it the pretended testimony of a Protestant Bishop, namely, Morton, Bishop of Durham; as if he had owned in the house of lords in the long parliament, the English bishop's consecration at the Nag's Head, and by speech of his there to vindicate the same. Which that learned good bishop happening to be alive at the publishing this falsehood, (which they perhaps little thought of,) and living at the house of Thomas Saunders in Hertfordshire, Esq., did there publicly, under his hand and seal, utterly declare to be false and most untrue; dated July the 17th, 1658, and was attested by a public notary. The whole protestation of which pious Bishop is extant in Archbishop Bramhall's book of the Consecration of Protestant Bishops Vindicated. In which treatise that right learned bishop confuted, and most effectually overthrew, the late attempts of the Jesuits against our Church, by this calumny of the consecration of Parker, and the other primary Bishops of Queen Elizabeth.

Archbishop Parker proceeded to fill the other vacant sees, though he failed very frequently to obtain men like-minded with himself. Too many of the new prelates sympathized more or less with the extreme party.

The primate then turned his attention to the business of the approaching convocation. The convocation was held on the 12th of January, 1562, Archbishop Parker presiding. The first session was held in the Chapter-house of St. Paul's Cathedral, but nothing of interest passed.

The second session was held on the following day. The Archbishop, in his cope, being met at the south

door of the cathedral by the dean, canons, and others of the clergy in surplices, was conducted to the sacristy, whence he proceeded, accompanied by all the bishops of the province, habited in their proper vestments, to the choir, when the litany was sung in English, and a Latin sermon preached by William Daye, provost of Eton. After which a Psalm in English having been chanted, the holy communion was celebrated by Edmund Grindal, Lord Bishop of London; which being ended, the Archbishop proceeded to the chapter-house and took his seat, surrounded by his suffragans, viz. Edmund, London; Robert, Winchester; William, Chichester; John, Hereford; Richard, Ely; Edwin, Worcester; Roland, Bangor; Nicholas, Lincoln; John, Salisbury; Richard, St. David's; Edmund, Rochester; Gilbert, Bath and Wells; Thomas, Coventry and Lichfield; William, Exeter; John, Norwich; Edmund, Peterborough; Thomas, St. Asaph; Richard, Gloucester.

The archbishop then addressed the fathers and clergy present, pointing out to them how great an opportunity was now offered to them of reforming what needed correction in the Church of England, since the queen herself and the chief persons of the realm were inclined towards it.

In the following session the archbishop and seventeen bishops being present, the litany and the other customary collects having been said in Latin by the archbishop himself, the election of Alexander Nowell, Dean of St. Paul's, to be prolocutor of the lower house, was unanimously approved. After which the archbishop requested the fathers to consider with themselves what things in their respective dioceses appeared to them to need reform, to declare them in the next session.

The next session was held in King Henry VII.'s Chapel at Westminster. The same bishops were present, and the same prayers said as in the previous session. A discussion upon certain articles of faith took place;

and the prolocutor of the lower house informed the bishops that certain members of that house had brought forward papers concerning those matters which, in their judgment, needed reform; which, by common consent, were referred to a committee of learned members of their house for consideration. He also declared that the articles drawn up in the Synod of London, tem. Edward VI., had been referred to a committee of the lower house for their consideration and correction, and that their opinion would be delivered in a future session. All of which was approved.

In the fifth session, held at Westminster, the discussion concerning the faith, mentioned in the last session, was resumed.

In the sixth session, held at St. Paul's, and in the seventh and eighth, held at Westminster, the archbishop and bishops held secret discussions.

In the ninth session the archbishops and bishops being present as before, the Thirty-nine "Articles of Religion" were unanimously subscribed by the bishops, and sent thence down to the lower house.

In the tenth session, held at Westminster, the bishops held a secret conference.

The eleventh session was held in the Chapter-house of St. Paul's; Edmund, Bishop of London, Robert of Winchester, Edwin of Worcester, and Nicholas of Lincoln, were appointed a commission to act for the archbishop, who was absent, and to devise a plan of reform in discipline. The Bishops of Salisbury, Lichfield and Coventry, St. David's, and Exeter, were unanimously appointed to form a committee to examine "The Catechism." After which the prolocutor of the lower house appeared, and exhibited the book of the Thirty-nine Articles, which had been sent down to the lower house for approval, and which had been examined and subscribed by many of its members; he requested that those who had not already signed, should be compelled to do

so. Whereupon the fathers unanimously agreed that the names of those who had not subscribed should be brought before them in the following session.

In the following session the same book of articles was produced by the prolocutor, and as some of the members of the lower house still refused to subscribe it, the bishops desired that their names should in the next session be specified.

In the thirteenth, fourteenth, fifteenth, and sixteenth sessions nothing requiring notice was transacted.

In the seventeenth session, held at St. Paul's, the archbishop and other bishops were present; certain articles of inquiry were delivered to the prolocutor of the lower house, to which they were required to send their answer in writing. Amongst these articles were the following :—

Whether some benefices rateable, be not less than they be already valued ?

How many benefices they find that are charged with pensions of religious persons ?

To certify how many benefices were vacant in every diocese.

In the following session, held at Westminster, the question of a subsidy to the queen was discussed, and it was unanimously agreed to grant it; which resolution was also agreed to by the lower house in the following session.

In the next session, at St. Paul's, the prolocutor and ten members of the lower house, viz. George Carewe, Dean of Windsor; Pedder, Dean of Worcester; Salisbury, Dean of Norwich; Latimer, Dean of Peterborough; Cottrel, Archdeacon of Dorset; Kennall, Archdeacon of Exeter; Chaundler, Archdeacon of Salisbury; Walker, Archdeacon of Stafford; Hewett, Precentor of St. David's; and Levar, Archdeacon of Coventry; in the name of their house, presented to the bishops a book on the subject of discipline, which was referred to the Bishops

of London, Winchester, Chichester, Hereford, and Ely, for examination.

In the twenty-first session, at Westminster, the prolocutor declared that the lower house desired to add certain other chapters to the book of discipline, which they had presented in the last session, and leave was granted to them.

In the next session, at Westminster, the lower house sent up to the bishops for their inspection and approval, the book entitled "Catechismus puerorum," written by Dean Nowell, which they had unanimously approved.

In the twenty-third session, held at St. Paul's, the lower house sent up to the bishops for their consideration the book on discipline, mentioned before, with the additional chapters.

In the 24th, 25th, and 26th sessions, secret conferences were held by the bishops.

In the 27th session, William of Chichester was appointed Commissioner for the archbishop to act in his absence.

During the eight following sessions nothing requiring notice was done, and on the 14th day of April, 1563, in the 36th session, held at Westminster, the royal brief proroguing the convocation was read.

In this Council the Second Book of Homilies was sanctioned.

The attention of the good Archbishop was next directed to the necessity of providing the people with a correct version of Holy Scripture. The version at this time most popular was that which had been made by the English exiles at Geneva, and the notes were Calvinistic and heterodox.

It may be remarked here that Calvin with his usual presumption had endeavoured to interfere with the English Reformation, and had proposed in a cautious but artful letter to Parker, that the queen should convoke a Synod of Protestant divines to agree on a form

both of doctrine and of Church government. As Parker wished to reform the old Church, not to establish a new sect, the Queen's Council, before whom the letter was laid, acting, it is presumed, under Parker's advice, declined the proposal.

In providing a new version, it was the archbishop's province to divide the Old and New Testaments into portions, and to assign a separate portion to the different translators. Though not exclusively, yet it was principally the work of the English bishops: and the Bishops of London, Ely, Norwich, Lichfield, Chichester, Worcester, Winchester, and Saint David's, are recorded as the chief agents. When it was published, it had a preface by Parker, and the initial letters of every translator's name were subjoined to his respective portion. The Bishops' Bible was used in the public service of the Church nearly forty years, while the Genevan Bible, being more accordant to the opinions which were acquiring strength, was chiefly read in private.

The policy of Archbishop Parker was, while carrying out all necessary reforms, to conciliate the Romanists whenever conciliation was innocent.

"The Liturgy of the Church," says Heylin, "had been exceedingly well fitted for their approbation, by leaving out an offensive passage against the Pope; restoring the old form of words, accustomedly used in the participation of the holy Sacrament; the total expunging of a rubric, which seemed to make a question of the *Real presence*; the situation of the holy Table in the place of the Altar; the reverend posture of kneeling at it or before it, by all Communicants; the retaining of so many of the ancient Festivals; and finally, by the Vestments used by the Priest or Minister in the Ministration." Neal says of the divines employed in reviewing the Liturgy:—"Their instructions were to strike out all offensive passages against the Pope, and to make people easy about the belief of the corporal presence of Christ in the Sacra-

ment; but not a word in favour of the stricter Protestants. Her Majesty was afraid of reforming too far; she was desirous to retain images in churches, crucifixes and crosses, vocal and instrumental music, with all the old popish garments; it is not, therefore, to be wondered, that in reviewing the Liturgy of King Edward, no alterations were made in favour of those who now began to be called Puritans, from their attempting a purer form of worship and discipline than had yet been established. The Queen was more concerned for the Papists, and therefore, in the Litany, this passage was struck out,—*From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord deliver us.* The rubric that declared, that *by kneeling at the sacrament no adoration was intended to any corporal Presence of Christ*, was expunged. It is needless to examine narrowly this representation. The historian Neal thus himself supplies a vindication of Elizabeth's religious policy. "In short, the service performed in the Queen's Chapel, and in sundry cathedrals, was so splendid and showy, that foreigners could not distinguish it from the Roman, except that it was performed in the English tongue. By this method most of the popish laity were deceived into conformity, and came regularly to church for nine or ten years, till the Pope, being out of all hopes of an accommodation, forbid them, by excommunicating the Queen, and laying the whole kingdom under an interdict."

Now, the parties said to have been "deceived into conformity," were two-thirds of the nation, and possessed an immense preponderance of its wealth. With most of them, the "*deception*," as it is represented, was finally successful. It found them Romanists, and left them Protestants. To many among that third of the nation, which was already Protestant, Elizabeth's reformation was perfectly satisfactory: to many others, sufficiently so. It was meant, besides giving this degree of satisfaction, by steering clear of both extremes,

to conciliate honest prejudice, and to satisfy moderate expectations.

Archbishop Parker was, indeed, like his royal mistress, an advocate for the decent ceremonials of religion, and we find him arguing in favour of the retention of crosses in our churches, before a parliamentary committee. He was assisted by Cox, and opposed by Grindal and Jewel. Hence, he with some others were called, "great Papistes"!

The truth is, that this great man realized his position of a Church Reformer, not a Church maker, and desired to connect the existing Church with the Church of the the past: the same Mother though with a cleansed face.

He expressly stated that he considered clerical habits and ecclesiastical ornaments among the things indifferent, until they were legally appointed, and then he was determined to make men keep the law.

The queen herself saw that in the retention of ceremonies and ecclesiastical habits, a principle was involved, and she twice advised the bishops to enforce conformity.

But Queen Elizabeth, great as a queen, was weak as a woman. She was in love with one of the most profligate and vilest of men, the Earl of Leicester. She wished to marry him; but could never make up her mind, under the fear that the husband of the queen would become the king, and might set her aside, as was the case with Henry VII., and as was attempted in the case of Philip and Mary. Our constitution was not then settled, and much of the misery and many of the sins of Queen Elizabeth are traceable to this cause. She was now infatuated by Leicester, and that profligate favourite found it his interest to be the patron of the Puritans. And through his influence, the queen instead of supporting Parker, in acting as she desired him to act, refused to conform to the very articles of conformity which had been promulgated by her command.

Parker expressed his indignation at the Queen's conduct, and proceeded to act, nevertheless, against the Non-compliers with firmness, but at the same time with kindness and forbearance whenever the case admitted of it.

It has been more than once asserted, says Carwithen, by the advocates of Puritanical separation, that the Puritans would have continued within the Church, if they could have obtained indulgence for their scruples concerning the habits and some other ceremonies. But when the separation had been effected, it was discovered that they entertained other and graver objections against the ecclesiastical establishment. This amounts to an acknowledgment that they would have sacrificed their conscientious and substantial reasons of dissent, if they could have been indulged in matters which they repeatedly affirmed were indifferent, or at least unessential.

A concealed dislike of episcopacy was the spring which prompted all their measures, and no sooner had the separation taken place, than this secret disaffection was ventured in acts of open hostility. Then their objections were set in full array, and displayed in formidable regularity. 1. They complained that bishops affected to be a superior order to presbyters, claiming the sole right of ordination, and of exercising discipline; and they disapproved of the temporal dignities annexed to the episcopal office. 2. They excepted to the titles and offices of archdeacons, deans, and chapters, as having no foundation in Scripture or primitive antiquity. 3. They complained of the exorbitant power and jurisdiction of the spiritual courts, as being derived from the canon law, and not from the Word of God, though they allowed the necessity, and lamented the want of a godly and primitive discipline. 4. Though they admitted the lawfulness of forms of prayer, yet they contended for an occasional liberty of using unpremeditated prayer, or a

prayer composed by the minister; and in the English liturgy, they objected to the frequent repetition of the Lord's Prayer, and the interruptions in the other prayers by responses. 5. They disliked the practice of reading the Apocryphal Scriptures in the church: and though they did not altogether disapprove of homilies, yet they thought that no man should be a minister of the gospel who was incapable of expounding the Scripture. 6. They condemned the observance of festivals or holidays, and of keeping Lent, as being unwarranted by Scripture. 7. They disallowed the cathedral mode of worship, the chanting the prayers and the antiphone, which the reformers of Edward disapproved; and they condemned all musical instruments, particularly organs, which were not in use during the first twelve centuries. 8. They scrupled to conform to certain rites and ceremonies; such as the cross in baptism, the practice of sponsors, the mode of administering confirmation, kneeling at the communion, bowing at the name of Jesus, the ring in marriage, and, lastly, the use of the surplice. These things, they alleged, gave offence to weak minds; and therefore, these abuses, every one, in his station and according to his ability, should labour to reform: ministers by the word, magistrates by authority, and the people by prayer.

In the year 1567, the archbishop founded three grammar scholarships, or exhibitions, in Benet College; and two years afterwards, seven more scholarships, and two fellowships, in the same house.

In the parliament which was convened in 1571, a spirit appeared to attempt something in favour of the Puritans, and Mr. Strickland a very ancient member of the house of commons, offered a bill for a further reformation in the Church; maintaining, that the Common Prayer Book, with some superstitious remains of popery, might easily be altered without any danger to religion. With this motion the queen was so much dis-

pleased, that she sent for Mr. Strickland before the council, and forbad his attendance again in parliament. This attack on their privileges alarmed the members of the house of commons, who made so many warm speeches against the queen's tyrannical proceeding, that she thought proper to restore Mr. Strickland to his seat within a few days. As soon as he had resumed his place in the house, he made another motion, that a Confession of Faith should be published, according to the practice of other Protestant Churches, and confirmed in parliament. A committee was accordingly appointed to confer with the bishops on this subject, who drew up certain articles, agreeing with some of those which passed the convocation of 1562, but omitted those for the homilies, for the consecration of bishops, and some others relating to the hierarchy. Upon Archbishop Parker's asking them why these articles were not inserted; Mr. Peter Wentworth replied, because they had not yet examined how far they were agreeable to the Word of God, having confined their inquiries chiefly to doctrines. "Surely," the archbishop answered, "you will refer yourselves wholly to us the bishops in these things?" To which Mr. Wentworth warmly replied, "No! by the faith I bear to God, we will pass nothing before we understand what it is, for that were but to make you popes. Make you popes who list, for we will make you none." Accordingly, the articles relating to discipline were waived, and an act was passed, confirming all the doctrinal articles agreed upon in the convocation of 1562.

The Convocation met again on the 3rd of April, 1571, in St. Paul's Cathedral, where the sermon was preached by Dr. Whitgift. In the next session held on the 7th of April, the thirty-nine articles were signed. On the 20th of April, a subsidy was voted to the queen, and Richard, Bishop of Gloucester, was excommunicated for

absenting himself without cause from the 1st and 2nd Sessions of the Synod.

In the 5th session, held May 4th, (the day after the bill for confirming the articles by statute had been sent up by the house of commons to the lords,) it was ordered "that when the Book of Articles touching doctrine shall be fully agreed upon, that then the same shall be put in print by the appointment of my Lord of Sarum, and a price rated for the same to be sold. Item, that the same be printed, every bishop to have a convenient number thereof to be published in their synods throughout their several dioceses, and to be read in every parish church four times every year."

On the 12th of May, the sentence of excommunication against the Bishop of Gloucester was temporarily removed, Anthony Higgins appearing as proctor for the absent bishop, and pleading his sickness.

On the 30th of May, the Convocation was dissolved.

In this synod a Book of Canons of Discipline was published, which received the unanimous consent of the bishops, but not that of the lower house, nor did it ever receive the royal assent.

Chapter 1. Of bishops. Directs that they shall diligently preach the gospel, not only in their own cathedral, but in such churches of their respective dioceses as may be most expedient; that they shall call all public preachers before them and take from them their licences to preach, and carefully select from amongst them those to whom fresh licences shall be given, who shall subscribe the thirty-nine articles.

That they shall be careful in the choice of the persons to be admitted into their service.

That their domestics shall dress modestly, &c.

That they shall not ordain any except he have been well instructed either at an university, or at school, or be sufficiently well-versed in Latin or divinity, and be of the proper age, of good report, and not brought up to

agriculture or any common and sedentary craft. That the said person to be ordained shall be provided with a title; that bishops should suffer none who by an idle name called themselves readers, and had not received imposition of hands.

That every archbishop and bishop shall provide himself at home with a very large copy of the Holy Bible, the Book of Martyrs, and other like books, which shall be placed in the hall or eating room for the use of their domestics and of strangers.

Chapter 2. Of the deans of cathedral churches. Directs that they shall also provide themselves with the above-mentioned books, to be placed in their cathedrals for the use of the vicars, minor canons, and other ministers, as well as of strangers.

That deans and prebendaries shall diligently teach God's word.

That no dean, archdeacon, residentiary, &c., &c., shall in future wear the dress commonly called the Greek cloak (*Graium amicum*); that in their churches they shall wear the linen vestment, still retained by royal authority, together with the hood of their degrees.

That every dean shall reside at least four months in the year.

That they shall take care that no other form than that prescribed by the Book of Common Prayer be used in singing or saying prayers, and in the administration of the holy communion.

Chapter 3. Of archdeacons. Directs the same thing concerning the books as above.

That they shall visit their province in person annually.

That they shall call their clergy to account as to how far they have advanced in the study of Holy Scripture, and if any of them have not attained to the degree of M.A. in either university, they shall appoint them some portion of the New Testament to be gotten by heart and repeated at the next synod.

That they shall make a report of their visitation to the bishop.

That they shall annually carry to the bishop all the original copies of wills proved before them in the preceding year.

Chapter 4. Of chancellors, commissaries, officials. Directs that they shall not in any cause proceed so far as to pronounce sentence of excommunication, which shall be done by the bishop or some fit person in holy orders by him appointed [a form of excommunication is given.]

That they shall do their utmost that all persons within their jurisdiction do their duty. And first, they shall see that rectors, vicars, &c., employ themselves in the study of divinity, and that they buy proper books. That those who are not masters of arts buy copies of the New Testament in Latin and English, and learn by heart such passages out of each as shall be selected by some one of the bishop's appointing. That they observe the rules and rites commanded by the Book of Common Prayer, both in reading and praying, and also in the administration of the sacraments, without leaving out or adding any thing either in matter or form. That they live and dress decently and properly, do not frequent taverns, &c., nor play at dice, nor cards, nor any other improper games, but recreate themselves with archery in moderation and at proper times.

That no minister perform service anywhere without the bishop's authority, nor at more than one church in the same day.

That every minister before exercising his function do subscribe the thirty-nine articles.

Orders that rectors, &c., shall annually present to the bishop or his official the names of those who do not communicate, and forbids any one but a communicant to act as sponsor for a child.

That the sacred mystery shall be reverently, devoutly,

clearly, and distinctly celebrated on all Sundays and holy days, so that the people may hear and understand, and receive consolation and advantage; and that when there is no sermon a homily shall be read, and that care shall be taken that the young men who are most inclined to neglect religion shall not disturb the service by pulling the bells, walking about the church, talking, laughing, and tittering scurrilous jests.

That the people be warned to communicate frequently, and to prepare themselves beforehand, and in order that all may learn their duty, the minister shall on all Sundays and holy days come to church, and for two hours at least teach the catechism, and read to adults as well as boys and girls.

Chapter 5. Of Churchwardens, &c. Directs that they be elected annually according to the custom of each parish by the parishioners and minister; shall give in their accounts when they quit the office; present all offenders to the ordinary; keep their churches in repair and clean; provide a large Bible, Prayer-Book, and book of homilies, together with the homilies lately written against rebellion, a communion table made of pieces of wood joined, a clean carpet to cover it, and a pulpit and "sacred font." Orders that all roodlofts shall be removed; and that no feastings, &c., be allowed in churches; that the bells be not superstitiously rung, either on the eve of All Souls, or on the day after the Feast of All Saints. That pedlars, &c., be not allowed to vend their goods in church yards or porches, nor any where else on festivals and Sundays whilst service is being celebrated.

Directs further, that churchwardens shall observe whether parishioners attend church and communion, that they shall note down in a book the names of preachers, and send it to the bishop.

Chapter 6. Of preachers. No one to preach without licence to do so from the queen, archbishop, or bishop.

Preachers to be careful that they teach nothing in their sermons as a matter of faith, which is not agreeable to Holy Scripture and the old fathers and bishops. That whilst preaching they shall wear a sober and decent dress, such as is ordered in the "advertisements" of 1564; to receive no money for preaching, but to be content with food and one night's lodging.

Chapter 7. Of Residence. Exhorts all pastors to reside sixty days in each year.

Chapter 8. Of pluralities. Forbids to hold more than two benefices at once, and allows that only when they amount to less than a certain sum.

Chapter 9. Of schoolmasters. Directs that no one shall act as schoolmaster or private tutor without the bishop's licence; that the bishop, before granting his licence, shall inquire concerning his orthodoxy, good conduct, &c. Schoolmasters to teach no grammar except that set forth by royal authority, and to use no catechism but that of 1570; and to acquaint the bishop every year with the names of their most promising pupils.

10. Of patrons and proprietors. Directs bishops seriously to exhort patrons of benefices to have the wants of the Church, and the fear of God, and of the last judgment, before their eyes, that if any sort of simoniacal bargain hath been made by them, directly or indirectly, with the person presented, their wicked conduct shall be published and notified both in the cathedral church and elsewhere; and the priest so presented shall be removed, not only from such benefice, but from every ecclesiastical ministration, and from the diocese.

That the queen be humbly petitioned to allow the dilapidated chancels of her churches to be repaired, and fit stipends allowed for ministers to serve in them.

That bishops take care that correct terriers of the lands, &c., belonging to rectories, &c., be made, and copies kept in their archives.

That the procurator of benefices shall have no power to admit or dismiss the minister; that the latter shall not take less than £10 as his annual stipend.

That bishops shall have power to dissolve all marriages contracted within the limits forbidden in Levit. xviii., especially marriage contracted with the sister of a deceased wife.

That no marriage be contracted contrary to the tables set forth by the Archbishop of Canterbury.

Signed by the two archbishops and twenty bishops, either with their own hands or by proxy.

About this time Archbishop Parker gave handsome presents of plate, and other benefactions, to several colleges in the University of Cambridge, and founded a scholarship for the study of the law, and another for the study of physic. In 1574, he presented many volumes to the library of the University of Cambridge, of which twenty-five were valuable manuscripts: and he gave additional benefactions to Corpus Christi College.

The energetic firmness of Archbishop Parker continued to the last. When he was sinking under attacks of gout and stone, information having reached him of great clerical irregularities in the Isle of Wight, and some other portions of the Diocese of Winchester, he undertook, by the bishop's desire, a metropolitical visitation. The Non-conformists and Puritans again found a friend in the vile and profligate Leicester, and the infatuated queen actually took part with them against the archbishop. The archbishop rebuked the queen, and was satisfied that he had only done his duty. But his cares were drawing to a close. He ended a saintly life on the 17th of May, 1575. He was buried in his own chapel at Lambeth, where a monument was erected to his memory, with a Latin inscription by his friend, Dr. Walter Hadden; but this was demolished, and his bones were taken up and scattered, during the usurpation; nor was it known what became of them

till they were discovered by Dugdale, in Archbishop Sancroft's time, who again replaced them in the midst of the area of the chapel, as a small marble stone facing the altar, with this inscription upon it, now denotes : "Corpus Matthæi archiepiscopi tandem hic quiescit;" the monument itself, with an epitaph upon it of his own drawing up, being since removed into the ante-chapel. Concerning his learning, and zeal for the promotion of learning, there is no difference of opinion. His skill in ancient liturgies was such, that he was of eminent service in the reformation of the Prayer Book, as we have seen; and besides his share in the version of the Bible, to which allusion has been made before, he wrote the preface. A more correct edition was published in 1572. This was commonly called The Bishops' Bible; it followed the translation published by Cranmer, called The Great Bible; and it was publicly made use of till the last revision took place in the reign of James I. (1611.) He also published a Saxon Homily on the Sacrament, translated out of Latin into that language by Ælfric, a learned abbot of St. Alban's, about 900 years before; with two epistles of the same, in which there is not the least mention of the doctrine of transubstantiation. He was likewise the editor of the Histories of Matthew of Westminster, Matthew of Paris, Thomas Walsingham, and Asser's Life of King Alfred, all in folio. The work on which he is supposed to have spent most time was the *De Antiquitate Britannicæ Ecclesiæ*; but his share in this is a disputed point among antiquaries. Selden was the first who called it in question, although without giving his reasons; and Sir Henry Spelman considered Dr. Ackworth to have been either the author or collector of the work. Archbishop Usher thinks that Ackworth wrote only the first part, concerning the British Antiquities; and he, Selden, and Wharton, ascribe the Lives of the Archbishops to Josselyn, and make Parker

little more than the director or encourager of the whole. And this seems to be confirmed by the copy now in the Lambeth library. It was probably printed at Lambeth, (where the archbishop had an establishment of printers, engravers, and illuminators,) in folio, in 1572. There is a fine copy in the British Museum, bound in green velvet embroidered, which appears to have been the presentation copy to Queen Elizabeth. An indifferent edition of the work was published at Hanover, in 1605; and an elegant one by Dr. Drake, in 1729, in folio.

Archbishop Parker was to the last hospitable and charitable; and did many kind and benevolent things to individuals, as well as for the public benefit. The regulation of his family was extremely laudable; he assigned all his domestics some employment or other, and kept no idle people about him. Those who were not occupied in learned pursuits, about the management of his revenues, or the affairs of his household, were variously employed; some in binding books, others in engraving, painting, transcribing manuscripts in fine hand-writing, drawing, or illuminating. To the University of Cambridge, and particularly to his own college, he was a most munificent benefactor, founding, at his own expense, many fellowships and scholarships. He was also the founder of the first Society of Antiquaries, over which he presided during his life, and in this office was succeeded by Archbishop Whitgift. He had the taste and spirit of an antiquary from his earliest years, and employed his interest, when he rose in the world, as well as his fortune, in accumulating collections, or transcripts of manuscripts, from the dissolved monasteries. The greatest favour which he conferred on literature was his presentation of his valuable collection of MSS. to his college, which is still preserved there.—*Strype. Collier. Carwithen. Cardwell. Burnet. Lathbury. Soames.*

PARKER, ROBERT.

ROBERT PARKER, a Puritan, was educated at Benet College, Cambridge; and, after serving a church in Wiltshire, became minister of a congregation of Non-conformists in Holland, where he died, in 1614. He was the author of:—1. A Scholastical Discourse against symbolizing with Anti-Christ in Ceremonies, especially in the Sign of the Cross. 2. De descensu Domini nostri Jesu Christi ad Inferos, 4to. This was partly written by Hugh Sandford, and completed by Parker. 3. De Politia Ecclesiastica Christi et Hierarchia opposita.—*Watkins' Universal Biog. Dict.*

PARKER, SAMUEL.

THIS wretched man is known in history for the part he acted when James II. endeavoured to violate the laws of the realm and the statutes of the University of Oxford, by forcing him upon the fellows of Magdalen College as their president. The reader is referred, for an account of this tyrannical transaction, to the lives of Cartwright and of Hough. It is only necessary here to mention that he was born at Northampton in 1640, and was educated at Wadham College, Oxford, where he was noted as a sour and bigoted Presbyterian and Puritan. He was one of the Gruellers, so called, because they made water gruel their chief diet. He graduated 1659, and on the restoration, at first adhered to the Puritan side and migrated to Trinity College. Here he turned Churchman, and was violent and factious against his former associates. Being ordained he went to London, and forcing himself upon the notice of Archbishop Sheldon, became chaplain to that prelate,

whom he assiduously courted, and by whom he was made Archdeacon of Canterbury. He had also a stall in that cathedral and other preferments bestowed upon him; and he engaged in some controversies with the Dissenters. He now also endeavoured to force himself upon the notice of the court by holding and maintaining the doctrines of passive obedience and non-resistance, and by exalting the powers of the crown.

He was not preferred under Charles II., but James II. soon perceived that he was sufficiently unprincipled to serve the royal cause in his iniquitous attempt to overthrow the reformed Catholic Church of this country. Dr. Parker was appointed to the See of Oxford, in 1686; and in 1687, was nominated to the Presidentship of Magdalen College, which gave rise to the controversy alluded to above. He was now prepared to go all lengths, and as he had betrayed the Presbyterians to betray the Church. He was a Papist in heart if not in fact. That the Papists regarded him as a proselyte to their faith, appears from two letters which were written about this time. In the first, sent by a Jesuit of Liege to a Jesuit of Fribourg, is the following passage: "The Bishop of Oxford himself seems to be a great favourer of the Catholic faith. He proposed in Council, whether it was not expedient, that one college at least in Oxford should be allowed to the Catholics, that they might not be forced to be at so much charges in going beyond sea to study; but it is not yet known what answer was made. The same bishop having invited two of our noblemen (i. e. Roman Catholics), with others of the nobility, to a feast, drank the king's health to a certain heretical lord there, wishing his majesty good success in all his undertakings. Adding also, that the religion of the Protestants in England, did not seem to him in a better condition than Buda was before it was taken; and that they were next to Atheists who defended that faith." The other letter, written by father Petre, a

Jesuit, and privy-counsellor to King James, and directed to father la Chaise, contains these words :—" The Bishop of Oxford has not yet declared himself openly ; the great obstacle is his wife, whom he cannot rid himself of : his design being to continue bishop, and only change communion, as it is not doubted but the king will permit, and our holy father confirm : though I do not see how he can be further useful to us in the religion he is in, because he is suspected, and of no esteem among the heretics of the English Church ; nor do I see that the example of his conversion is like to draw many others after him, because he declared himself so suddenly. If he had believed my counsel, which was to temporize for some longer time, he would have done better ; but it is his temper, or rather zeal, that hurried him on." These two letters were first printed in a third Collection of Papers relating to the present Juncture of Affairs in England," &c., 1689, 4to. So little decency did Bishop Parker observe in his compliance with the most unjustifiable measures of the court, that he rendered himself quite contemptible ; and his influence and authority in his diocese became so very insignificant, that when he assembled his clergy, and desired them to subscribe an address of thanks to the king for his declaration of liberty of conscience, he could only prevail with one clergyman to concur with him in it. The last effort which he made to serve the views of the court, was by publishing " Reasons for abrogating the Test, &c.," 1688, 4to ; in which he endeavoured to palliate, or represent in false colours, the Popish doctrine of transubstantiation, and likewise took great pains to excuse, and explain away, the shameful idolatry practised in the Church of Rome. To this piece various able answers soon appeared, which are enumerated in the first of our authorities : and among others, one by Dr. Burnet, who observes, that Parker's book " raised such a disgust at him, even in those that had been formerly but too much

influenced by him, that, when he could not help seeing that, he sunk upon it." "I was desired," says he, "to answer his book with the severity that it deserved: and I did it with an acrimony of style, that nothing but such a time, and such a man, could in any sort excuse."

At length, the shame and vexation which he felt at being despised by all good men, brought on him a distemper, of which he died unlamented, at the president's apartments in Magdalen College, in March, 1687-8, when he was about forty-eight years of age. Bishop Burnet's character of him is, that "he was a man of no judgment, and of as little virtue, and as to religion rather impious.—He was covetous and ambitious; and seemed to have no other sense of religion but as a political interest, and a subject of party and faction. He seldom came to prayers, or to any exercises of devotion; and was so lifted up with pride, that he was become insufferable to all that came near him. There was an entertaining liveliness in all his books: but it was neither grave nor correct." Dr. Nichols, in his *Defence of the Church of England*, calls him "a high-flown affected writer, entirely devoted to the court, and scarce notable for any thing besides smart satirical expressions." After his death, a piece was published, said to be taken from his manuscripts, and entitled, *A Discourse sent to the late King James, to persuade him to embrace the Protestant religion; with a Letter to the same purpose*, 1690, 4to; and he left behind him a *History of his own Times*, in Latin, which was published in 1726, under the title of "*Reverendi admodum in Christo Patris Samuelis Parkeri, &c., de Rebus sui Temporis Commentariorum Libri quatuor, &c.*, 8vo; of which two English versions afterwards appeared,—*Echard. Rapin. Wood. Burnet.*

PARKHURST, JOHN.

JOHN PARKHURST was born at Guildford, in Surrey, in 1511; and from the grammar school there, he proceeded to Merton College, Oxford, where he had the honour to be tutor to Jewel, and it is creditable to his judgment that he predicted the future eminence of his pupil. In 1548, he was presented by Thomas, Lord Seymour, to Bishop's Cleeve, in Gloucestershire, having been chaplain to his wife, Catherine, the last wife of Henry VIII. On the death of Edward VI., Parkhurst retired to Zurich, and among the Zurich Letters there are several from him. They are full of the gossip of the day, and are consequently very interesting. He appears from them to be kind-hearted, superstitious, not very wise, but very well-intentioned. On the accession of Elizabeth, he returned to England, and thus describes the state of affairs:—

“The Book of Common Prayer, set forth in the time of King Edward, is now again in general use throughout England, and will be everywhere, in spite of the struggles and opposition of the pseudo-bishops. The queen is not willing to be called the *head* of the Church of England, although this title has been offered her; but she willingly accepts the title of *governor*, which amounts to the same thing. The pope is again driven from England, to the great regret of the bishops and the whole tribe of shavelings. The mass is abolished. The parliament broke up on the eighth of May. The Earl of Bedford has made a present of three crowns to our friend Wolfgang, who in this respect is more fortunate than many others.

“The bishops are in future to have no palaces, estates, or country seats. The present owners are to enjoy for life those they are now in possession of. They are worthy of being suspended, not only from their

office, but from a halter; for they are as so many Davuses, throwing every thing into confusion. The monasteries will be dissolved in a short time.

“I cannot now write more, for within four days I have to contend in my native place, both from the pulpit and in mutual conference, with those horrid monsters of Arianism; for which end I have read with much attention your very learned treatise on both natures in Christ. I hope to come sufficiently prepared to the contest, and so to overcome the enemies of Christ. Christ lives, He reigns, and will reign, in spite of Arians, Anabaptists, and Papists.”

In another letter he says,—“The pope is again cast out of England. This sadly annoys the mass-mongers. The pseudo-bishops opposed with all their might the pious designs of the queen; and, to be brief, brought upon themselves a consummation much desired by all good men. They are now abhorred both by God and man, and never creep out into public unless they are compelled to do so, lest perchance a tumult should arise among the people. Many call them *butchers* to their face.”

Of himself, he says, in a letter to Josiah Simler, “I was restored to my Rectory at Cleeve on the second of September, that is, after harvest, when everything had been taken away, and nothing left for me. How then, you will say, can you subsist? Not by plunder, but by borrowing. A single harvest will set everything to rights. Let others have their bishoprics; my Cleeve is enough for me. Many of the bishops would most willingly change conditions with me; though one or two perhaps, a little ambitious, might decline doing so. And you must know, that I myself also was to be enrolled among their number; but I implored some of our leading men, and my intimate friends, that my name should be erased from the list which the queen has in her possession: and though I could not effect

this by my prayers and entreaties, yet I have hitherto, by their assistance, kept my neck out of that halter. When I was lately in London, one of the privy counsellors, and Parker, the Archbishop of Canterbury, threatened me with I know not what bishopric. But I hope for better things; for I cannot be ambitious of so much misery. I am king here in my parish, and for two years act as sole bishop. The Bishop of Gloucester is living all this time away from hence; but every third year he has some business to transact here, as also in other places."

Notwithstanding his unwillingness, he was made Bishop of Norwich in 1560. He was lax as a Disciplinarian, and by no means assisted Archbishop Parker in maintaining the cause of the Church. The fact is, his heart was not with Parker and the Anglicans, but with the foreign reformers. We find him writing thus to Bullinger, in 1562:—"As for my brother bishops, and others whom you accuse of ingratitude, and not without reason, I shall handle them severely enough, and *authoritatively* enough, when I see them, (although they have said enough in favour of *authority*.) Nor shall I cease writing to them in the meantime; for I have an amanuensis, who can write English, but not Latin. Meanwhile, my good friend, speak well of my countrymen, although they deserve to be ill spoken of."

The following passage in another letter, written in the same year, will shew his feeling with respect to the archbishop. "I received a letter from my Lord of Canterbury four days ago; the substance of it is this, that I should diligently ascertain by every means in my power, though secretly, who, and how many there are in my diocese, who do not comply with the true religion. This is, I suspect, with the intention of punishing their breach of faith. I shall carefully attend to this, and shall give every intelligence, as soon as possible, concerning the enemies of Christ. This step is very

gratifying to me; for I gather from it that his Grace of Canterbury intends firmly to support the true religion. May the Lord grant it!"

He evidently thought Parker did not go far enough.

In 1563, he says in a letter to Bullinger, "I wrote you word that the cross, wax candles, and candle-sticks had been removed from the Queen's Chapel; but they were shortly after brought back again to the great grief of the godly. The candles heretofore were lighted every day, but now not at all. The lukewarmness of some persons very much retards the progress of the gospel. I wish well from my heart to all the people of Zurich, whom I beg you to salute in my name."

The following is a curious statement made in a letter to Simler in 1564:—"The wife of the Duke of Norfolk died in childbed on the 10th of January, and was buried at Norwich on the 24th of the same month. I preached her funeral sermon. There were no ceremonies at the funeral, wax candles or torches. Except the sun nothing shone, which sadly annoyed the Papists. Nothing of the kind has been ever seen in England, especially at the funeral of a peer or peeress. Other news you will learn from my letters to others."

The foreigners to whom he was so partial, nevertheless, gave him some trouble in his diocese, as we find him make the following statement in 1571:—"Almost two years since there was an implacable quarrel here at Norwich among the foreigners; nor are they even yet reconciled, though there is some hope that things will be on a better footing and more peaceable in future. You would scarce believe what labour I have undergone, to say nothing of expense, during the whole time; and yet these refractory people will not give up a single point. I have always treated them with the greatest mildness and consideration, though of late a little harshly, contrary to my nature. But what could you do? If we cannot succeed in one way, we must try

another. Three of their preachers, ambitious and aspiring men, occasioned and continued all this disturbance. The whole congregation was very near being broken up. Their number was about four thousand. The English, I allow, were somewhat troublesome in Germany; but, if you compare them with these, they were quietness itself. I do not in the least exaggerate. There have been great dissensions among their countrymen, both at Sandwich in Kent, and likewise in London, which, as I hear, are not yet composed. In the French Church here every thing is very quiet. They are in number about four hundred."

This letter is dated from Ludham, for the bishop had the misfortune to entrust one [George Thymelthorp] with the collection of the tenths of his diocese, who took the sums that he had received of the clergy, and converted them to his own use, instead of paying them into the exchequer. So that at length a heavy debt fell on the poor bishop, for two or three years' arrears of the tenths, that almost broke his back, and drove him to great necessity. For the revenues of his bishopric were obliged to make good his debt to the queen. Which was the reason he was fain to be absent from Norwich, and live more privately at Ludham, a country seat belonging to the see.

The following passage from a letter in 1574, will let us into his character. "So far are we English from defending either the ubiquitarian or any other monstrous opinions, that we cannot endure them. We only dispute about ceremonies and habits, and things of no importance. O that these skirmishes and contentions may at length be laid to rest and be buried in oblivion! The Papists are certainly cherishing, I know not what expectations; but I hope without reason. May the Lord grant an end (*finem*) to these things, and a halter (*funem*) to the Papists."

Mention has been made of his superstition, and the

following passage from another letter of the same date substantiates the charge:—"A certain young Dutch woman about seventeen or eighteen years of age, a servant of the preacher of the Church at Norwich, was during a whole year miserably vexed by Satan. In all her temptations, however, and delacerations, she continued stedfast in the faith, and withstood the adversary with more than manly fortitude. At last, by God's help, the devil being overcome left her, and almost at the same instant attacked the son of a certain senator, whom he also tormented in a most incredible manner for some weeks together. Public prayers were offered in the city by my direction, and a fast proclaimed until evening. The Lord had mercy also on the boy, and overcame the enemy. The boy was thirteen or at most fourteen years old, and, for his age, well versed in the Scriptures, which, stedfast in faith, he boldly launched forth against the enemy. The Lord liveth, by Whom this boy and girl, of a weak constitution in other respects, were enabled to overcome so great and terrible an adversary. To God be the praise!"

And again, he says, "A marvellous occurrence that a cow should have brought forth a fawn! But the wonder is diminished, when the circumstance took place in the neighbourhood of these portentous monks."

He died February 2nd, 1574, and was buried in the nave of the Cathedral of Norwich. He was one of the translators of the Bishops' Bible, of which his share was the Apocrypha, from the book of Wisdom to the end. He also wrote:—*Ludicra, sive Epigrammata Juvenilia* Epigrammata in Mortem duorum Fratrum Suffolcien-
ium, Caroli et Henrici Brandon; Epigrammata seria,
 1560; which seem to be a part of his larger collection; some of these had been long before published at Stras-
 bourg, along with Shepreve's *Summa et Synopsis Nov.*
Test. Distichis ducentis sexaginta comprehensa; Vita
Christi, Carm. Lat. in lib. precum privat. ibid. 1578.

Several of his Letters have been published by Strype; and others in MS., are in the British Museum.—*Strype. Zurich Letters.*

PARKHURST, JOHN.

JOHN PARKHURST was born in 1728, at Catesby, in Northamptonshire, and having been educated at Rugby, became afterwards a fellow of Clare Hall, Cambridge. He graduated in 1748. Soon after he was ordained, his elder brother died, and he came to the family estate. He officiated as curate at Catesby, being unwilling to leave his property, and at the same time being anxious to discharge his duties as a minister of the gospel. He was indefatigable in his duties, and as a landlord was liberal, kind, and considerate. He embraced Hutchinsonian views on some points, though he did not implicitly follow Mr. Hutchinson.

In 1753, he published, A serious and friendly Address to the Rev. John Wesley, in relation to a principal doctrine advanced and maintained by him and his assistants. This doctrine is what is called the faith of assurance, which Parkhurst objects to, in the manner stated by Wesley, as leading to presumption and an uncharitable spirit. In 1762, he published, An Hebrew and English Lexicon, without points; to which is added, A Methodical Hebrew Grammar, without points, adapted to the use of learners, 4to, often reprinted. This was followed in 1769, by his Greek and English Lexicon, with a Grammar, 4to. The latter work was reprinted and enlarged from later writers, in 1829, by the late Rev. Hugh James Rose, a name which can never be mentioned by his contemporaries, without an expression of affectionate respect. Mr. Rose was admired for his learning and talents: he acquired the first honours of the university, to which he was himself an honour. He was

the means of extensive good by the power of his preaching; he was beloved by all who knew him for the gentle virtues of private life, and for the exhibition in himself of the saintly excellence of the Christian. His early death was a public calamity. Of Parkhurst's Greek Lexicon, he says, "Although the warmest acknowledgments are due from the English public to the venerable and learned author of this useful work, it is not to be denied that it labours under very considerable defects. The peculiar opinion of the school of Hutchinson, of which Mr. Parkhurst was at least an admirer, induced him to attribute great importance to etymological researches; and his own (in which he indulged so largely in this Lexicon) are unfortunately in the highest degree fanciful and uncertain. The cosmological theories of Hutchinson and Bate are dwelt on with a frequency and an extent little adapted to the plan of the Lexicon; and their other tenets occasionally give a tinge to the author's interpretations and comments which deprives them of the authority which his sound learning and exceeding love of truth would otherwise bestow on them. I presume not to pronounce an opinion on the merits of the Hutchinsonian philosophy. I reverence the piety and the learning of many of its followers: but a book for general use and general readers was not the place for introducing tenets so much doubted and opposed."

The only remaining publication of Parkhurst was entitled: *The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture*; in answer to the first section of Dr. Priestley's *Introduction to the History of early opinions concerning Jesus Christ*; together with *Strictures on some parts of the work*, and a *Postscript relating to a late publication of Mr. Gilbert Wakefield, 1787, 8vo.* This work was very generally regarded as completely performing all that its title-page promised; and accordingly the whole edition was soon sold off. A very unsatisfactory answer was,

however, attempted, by Dr. Priestley, in A Letter to Dr. Horne, &c.

Mr. Parkhurst died at Epsom, in Surrey, March 21, 1797.—*Jones's Life of Horne. Encycl. Brit. Rose.*

PARR, RICHARD.

RICHARD PARR was born at Fermoy, in the county of Cork, in the year 1617. He received his primary education in the Latin language from some Popish priests, and being sent to England in 1635, became a servitor of Exeter College, Oxford. He graduated in 1641, and was elected chaplain of his college. To this college Archbishop Usher retired in 1643, seeking refuge there amidst the national tumults, and his grace made Parr his chaplain. Parr afterwards obtained the Vicarage of Ryegate, in Surrey. In 1649, he resigned his fellowship, and in 1653, he was presented to the living of Camberwell, and was Rector also of Bermondsey. At the Restoration, he was presented to a Canonry in Armagh, and took his D.D. degree. He died at Camberwell, in 1691. He wrote:—Christian Reformation, being an earnest persuasion to the speedy practice of it; proposed to all, but especially designed for the serious consideration of his dear kindred and countrymen of the county of Cork, in Ireland, and the people of Ryegate and Camberwell, in Surrey, Lond., 1660, 8vo. He published also Three Occasional Sermons. But his principal work is his Life of Archbishop Usher, prefixed to that prelate's Letters, 1686, fol. The latter work does not impress the reader with an idea of his being a man of superior mind, and his mistakes, as shewn by Dr. Elrington, are many in number. He was, however, popular and eminent as a preacher.—*Wood. Leysons.*

PARRY, RICHARD.

RICHARD PARRY was born in London, in 1722, and educated at Westminster School, and at Christ Church, Oxford. He became Rector of Wichampton, in Dorsetshire; and Lecturer of Market Harborough, in Leicestershire. He died in 1780. He published:—A Dissertation on Daniel's Prophecy of the Seventy Weeks; The Christian Sabbath as old as the Creation; The Scripture Account of the Lord's Supper; A Harmony of the Four Gospels; Remarks on Dr. Kennicott's Letter; and, The Genealogy of Jesus Christ, in Matthew and Luke, explained.—*Nichols's Bowyer*.

PARSONS, OR PERSONS, ROBERT.

ROBERT PARSONS, OR PERSONS, was born at Nether Stowey, near Bridgewater, in Somersetshire, in 1546. His enemies describe him as putative son of a blacksmith, named Cowback, his real father being John Haywood, vicar of the parish, and formerly canon regular of Tor Abbey, in Devonshire. From this clergyman he appears to have received school-instruction, and means of entering the university: hence, probably, the scandalous tale of his birth. He was of Baliol College, Oxford, and became chaplain-fellow there, in 1568. He proceeded master of arts, in 1563. His manners were coarse, his temper violent, his dress and habits expensive, and his morals far from unsuspected. As dean of the college, he had punished a young man, named Bagshaw, afterwards, like himself, a convert to Romanism. He was also obnoxious to Dr. Squire, the master, who thought some libels that annoyed him to be his writing. Bagshaw became in due time fellow, and still smarting

under his juvenile disgrace, he cordially shared in the master's antipathy to Parsons. In 1573, that remarkable man served as bursar in conjunction with another fellow, named Stancliff, whose wits were far less sharp than his own. Having thus the college accounts to manage pretty completely himself, a charge of peculation was raised against him. He was accused of dealing unfairly by his brethren upon the foundation, and of considerable frauds upon the independent members. If these imputations had been indubitable, the master, and others of the house, at variance with him, would most probably, have used them for his expulsion. Instead of this, they charged him, strangely as it seems, with illegitimacy: a fatal objection by the statutes. This was a difficulty that Parsons would not meet, and he obviated a formal inquiry into its correctness, by requesting permission to resign his fellowship. Not only was this request granted, but also another, that he might retain his rooms and pupils for the sake of keeping up a fair face in the world. He was likewise allowed commons, at the college expense, till Easter. His old enemy, Bagshaw, was, however, so delighted by the day's proceedings, that he had the bells rung in Magdalen Church, which stands close by, and has the college in its parish. The master, too, descended to some biting sarcasms, and the juniors eagerly insulted over him. Thus Baliol College soon became intolerable, and he withdrew to London. Thence he went abroad in June, and proceeding to Louvain, made some stay there, as he did subsequently at Padua. At first he thought of studying physic. Afterwards, he determined upon becoming a civilian, and went to Bologna for acquiring the necessary qualification. Abandoning this object, apparently from failure of resources, he went to Rome, and became a Jesuit in June, 1575. He was evidently possessed of great energy, and not wanting either in learning or ability. Nor, probably, were his morals

nearly so defective as his enemies represented. But had they reached the average standard of respectability, he would hardly have fallen under such severe imputations. To talent or acquirement, he has not made good any extraordinary title. Undoubtedly he was largely instrumental in establishing a sect of English Romanists. But he laboured for that purpose as a scurrilous party politician, in the pay of Spain. Nor have those who profess his opinions any reason to be proud of his countenance to them, in spite of his alleged prepossessions in their favour, while professing a different creed. He was brought up a Protestant, and continued one to all appearance, until damaged in character, and quaking for his fellowship. Nor does his Jesuitic profession stand upon more satisfactory ground; being, seemingly, the readiest resource open, when he was a destitute man in a foreign country.

He was soon in such favour at Rome, that he became chief penitentiary, and a director of the English Seminary, in that capital. And when, in 1580, it was determined to create a schism in the Church of England, Parsons was selected with Campian for the mission, (*see the Life of Campian.*) The two Jesuit missionaries, having gained sufficient footing, began to act in strict accordance with their several natures. Parsons went straight on towards his own selfish ends. Forgetting his general's advice to abstain from politics, or understanding it in some equivocating way, he soon supplied such stimulating food as was relished by discontented spirits of his party. A sovereign of Catholic principles, he maintained, might easily be decorated with a crown that sate so unworthily upon illegitimate, usurping, and heretical brows. The royal personage to benefit by this transfer, was Mary of Scotland, whose best friends appear to have become alarmed. Any of those machinations, to make England a province of Spain, which shed new infamy over his latter years, were unnecessary while

she lived. It is added, with great probability, that he went so far as to prepare lists of Romish malcontents, who might, with assistance from the Duke of Guise, effect the desired revolution. Serious Romanists, desirous only of a spiritual supply from abroad, were naturally disgusted on finding themselves harbouring a political conspirator and incendiary, instead of a grave father confessor. Others were alarmed at being made the depositaries of such dangerous secrets. They knew the vigilance of their government, and reasonably calculated upon the early discovery of any traitorous movements. Hence Parsons received an intimation, that if he did not completely turn his attention from revolutionary politics to professional duties, the Romish party would itself discover his practices, and surrender him into custody.

The English government became alarmed, and a proclamation issued, for which, *see the Life of Campian*, threatening the severest punishments to all who harboured the Jesuits. And their presence gave much dissatisfaction also to those among the old English clergy, who remained discontented with the Reformation, and attached to the peculiarities of Romanism. These were disgusted by the interference of men with a new Papal commission, claiming a tacit superiority over themselves.

Among the English Papists, many desired to have a hierarchy of their own established here. Others thought that it was better for their sect that it should remain as closely connected as possible with the Court of Rome. Hence a controversy arose among the English Papists, which was only terminated by the infamous invasion of the liberties of the English nation, and of the rights of the English Church, by the appointment of Dr. Wiseman as a so-called Archbishop of Westminster.

Nevertheless, while some were opposed to Parsons, others submitted to him as a superior, and acted under

his direction; and the Jesuits having contrived a meeting of their party in London, communicated to them a faculty they brought from the pope, Gregory XIII. dispensing with the Romanists for obeying Queen Elizabeth; notwithstanding the bull which had been published by his predecessor, Pius V., absolving the queen's subjects from their oath of allegiance, and pronouncing an anathema against all that should obey her.

They then dispersed themselves into different parts of the kingdom; the Midland counties being chosen by Parsons that he might be near enough to London, to be ready upon all emergencies. Campian went into the North, where they had the least success. The harvest was greatest in Wales. Parsons travelled about the country, to gentlemen's houses, disguised either in the habit of a soldier, a gentleman, a minister, or an apparitor; and he applied himself to the work with so much diligence, that, if we may believe himself, he paved the way for a general insurrection before Christmas. But all his desperate designs were defeated by the vigilance of Lord Burleigh: Campian was discovered, imprisoned, and afterwards executed; and Parsons, who was then in Kent, found it necessary to revisit the continent, and went to Rouen, where he employed himself in printing several books for the support of the cause, which he procured to be privately dispersed in England. One of these, entitled "A Christian Directory or Exercise," is highly extolled by the writers of his communion, and is said to have been very successful.

In 1583, Parsons returned to Rome, where the management of the English mission was confided to him; and in 1586, the students in the English seminary at Rome chose him for their rector. In 1588, the year of the armada, he was sent by the general of the order into Spain, where he employed every engine to promote Philip's designs for the conquest of England. Among other expedients, he planted several English seminaries,

the members of which he obliged to subscribe to the Infanta's title to the crown of England. After the failure of this great project, when there were no longer any hopes of effecting the deposition of Elizabeth, he turned his thoughts to the defeating of King James's succession to the crown, and for this purpose, under the assumed name of Doleman, published in 1594 a famous treatise, entitled "A Conference about the next Succession to the Crown of England." This work is supposed to have been drawn up by Parsons from materials suggested in a society to which he belonged with Cardinal Allen, Sir Francis Inglefield, and other Englishmen. Its object is twofold; first, to show upon what grounds kings may be deposed or set aside, of which one of the principal is argued to be difference of religion. This topic had been amply discussed, especially by the Jesuits, in the case of Henry IV. of France, and is here urged with so much force, that the book was afterwards reprinted in support of the national rights in the disposal of the crown.

The other object was, to invalidate James's hereditary title to the English crown, by exhibiting the many other claims that might plausibly be adduced from different stocks of royalty. On this account the work was popularly called the Book of Titles; there were, however, several mistakes or misrepresentations in the genealogies, as was shown by Camden. Parsons continued two years longer in Spain; and in 1596, after the death of Allen, he went to Rome, with the hope, it is thought, of succeeding him in the cardinalate. He was, however, not only disappointed in this expectation, but upon several complaints against him from the English secular priests, on the ground of his meddling and factious conduct, he found the pope so ill disposed towards him, that he thought proper to retire to Naples, where he remained till the death of that pontiff, Clement VIII.

In 1606, he returned to Rome, having assiduously

employed himself during this interval, as he did afterwards, in executing the office of superintendent of the English mission, and writing a number of books for the advantage of his religion and order. He died at Rome, on the 18th of April, 1610, and was interred in the chapel of the college of which he was rector.

His principal works are:—A brief Discourse, containing the Reasons why Catholics refuse to go to Church, with a Dedication to Queen Elizabeth, under the fictitious name of John Howlet, 1580; *De Persecutione Anglicanâ Epistola*; A Christian Directory, guiding Men to their Salvation; this is an excellent work, and was put into modern English, by Dean Stanhope; *Responsio ad Eliz. Reginæ edictum contra Catholicos*; this was printed under the name of And. Philopater; A Conference about the next Succession to the Crown of England, &c., under the name of Doleman; this, as has been already mentioned, was the work of Cardinal Allen, Inglefield, and others, who furnished the materials, which Parsons put into a proper method; the design of this book was to support the title of the Infanta against that of James, after the death of Elizabeth, and to prove that there are better titles than lineal descent. It is remarkable that this weapon, which was obliquely aimed at Elizabeth, should afterwards be employed against Charles I. Ibbotson's pamphlet concerning the power of parliaments, &c. which was published preparatory to the destruction of that prince, was no more than a republication of Doleman, (or Parsons,) with very few alterations. Bradshaw's long speech at the king's condemnation, and a considerable part of Milton's *Defensio pro Populo Anglicano*, are chiefly borrowed from the same performance, and it was even reprinted in 1681, when the parliament were debating the subject of the exclusion of the Duke of York: but in 1683, the university ordered it to be burnt by the hands of the hangman. Dodd tries to prove that Parsons was not the author of it. Parsons also wrote:—Brief

Apology, or Defence of the Catholic Ecclesiastical Hierarchy erected by Pope Clement VIII.; An Answer to O. E. whether Papists or Protestants be true Catholics, 1603; and, A Treatise of the three Conversions of Paganism to the Christian Religion, published under the name of N. D. (Nicholas Doleman.)—*Soames. Wood. Dodd. Berington.*

PASCAL, BLAISE.

BLAISE PASCAL was born at Clermont, in Auvergne, on the 19th of June, 1623. He shewed from early life that he possessed a great genius, and was a prodigy as a child. His turn for mathematics was remarkable and extraordinary: his father, who feared that it would impede his acquirement of the learned languages, having precluded the study of geometry, he mastered by himself, and without assistance from books of any kind, a proposition tantamount to the thirty-second of the first book of Euclid. He was then allowed to freely indulge his genius in mathematical pursuits, and at the age of sixteen, composed a Treatise on Conic Sections, which attracted the admiration even of Des Cartes. In his nineteenth year, he formed an admirable machine, furnishing an easy and expeditious method of making all sorts of arithmetical calculations, with the eye and hand only. In his twenty-fourth year, he distinguished himself by various ingenious experiments, confirmatory of the theory of Torricelli, in respect to the weight of the atmosphere, by which the reputation of his scientific sagacity was extended throughout Europe. He also solved the problem proposed by father Mersenne, which was to determine the curve described in the air by the nail of a coach wheel in motion, now commonly known by the name of the cycloid. He also drew up a table of numbers, which he called an Arithmetical Triangle; the

notion of which, however, is shown by Dr. Hutton to have been previously entertained by Cardan, Stifelius, and others.

When he was in the twenty-fourth year of his age, he, all at once, renounced the study of the mathematics and natural philosophy, as well as all human learning, and devoted himself wholly to a life of religious meditation, mortification, and prayer. From this time he renounced all pleasure, and all superfluity; and to this system he adhered in the illnesses to which he was frequently subject, for he was of a very infirm habit of body. He not only denied himself the most common gratifications, but he also took, without reluctance, and even with pleasure, either as nourishment or medicine, whatever was disagreeable to the senses; and he every day retrenched some part of his dress, food, or other things, which he considered as not absolutely necessary. He wore an iron girdle full of points next his skin; and when any vain thought came into his mind, he gave himself some blows with his elbow, to increase the violence of the smart, and by that means put himself in mind of his duty. But these austerities did not wholly prevent him from noticing what was passing in the world, and he took an interest in the contest between the Jesuits and the Jansenists.

This brings us to the circumstance in his life which has rendered his name famous, the publication of the Provincial Letters. He was originally induced to compose them by a very casual circumstance. Accustomed frequently to visit a sister, who had taken the veil in the monastery of Port-Royal, he was introduced to the society of some celebrated Jansenists, particularly M. Arnauld, who had recently been engaged in a dispute with the doctors of the Sorbonne. The subjects of difference related chiefly to those points of faith which have continually divided Arminians and Calvinists in the Protestant community; the Jesuits being allied in sentiment

to the former, and the Jansenists to the latter. The Jesuits had selected five propositions from a posthumous work of Jansen or Jansenius, Bishop of Ypres, which his adherents believed to contain the doctrine of the Scriptures and the Fathers on the litigated articles of faith, and procured their condemnation by the Faculty of Theology at Paris, and by Pope Innocent X. Arnauld published a letter in 1655, in which he declared that the condemned propositions were not to be found in the book of Jansenius, and then proceeded to controvert the Jesuitical notion of efficacious grace. Being at this time a member of the Sorbonne, violent altercations arose; and as his adversaries were in power, they procured his expulsion from the Faculty of Theology, by a decree, in January, 1656. The defence which he made was not in itself very satisfactorily written, and some of his friends intimated their wish to M. Pascal, with whom they had become recently acquainted, and of whose talents they had formed a very just idea, that he would write something on the subject. This occasioned his first letter, which being much admired, was soon succeeded by others, under the fictitious name of Louis de Montalte; the consequence was, the Jesuits became the objects of ridicule and contempt to all Europe.

Soon after this controversy, the health of Pascal began to decline, and even his reason to be in some measure affected. The state of weakness to which he was reduced having alarmed his physicians, they prescribed to him taking the air and gentle exercise. As he was going to cross the Seine at the Bridge of Neuilly, (October, 1654,) in a coach and four, the two leading horses became unmanageable at a part where the parapet was down, and plunged over the side into the river. Happily their weight broke the traces; by which means the other horses and the carriage were extricated on the brink of the precipice. The effect of this on the feeble and languishing frame of Pascal may easily be conceived. It

was with great difficulty that he was recovered at all from a long swoon; and he was never reinstated in the calm possession of his mental faculties. He always imagined that he saw a deep abyss on the left side of him, and he would never sit down till a chair was placed there, to secure him from danger. He died at Paris, on the 19th of August, 1662, aged thirty-nine years and two months.

Pascal intended to have written a work against Atheists and unbelievers, and had collected materials for that purpose, which he did not live long enough to digest. These consisted of reflections upon devout, moral, and other subjects connected with the evidences of the Christian religion, which were written down by him at different times, on the first piece of paper which he could find; and he commonly set down only a few words of each sentence, as he penned them for his own use. After his death these pieces of paper were found filed upon different pieces of string, without any order or connexion; and being exactly copied as they were written, they were afterwards arranged and published in thirty-two chapters, under the title of, *Pensées de M. Pascal sur la Religion et sur quelques autres Sujets*, 12mo. They have been translated into English and other languages. The works of Pascal were collected together, and published in 5 vols. 8vo, in 1779, at the Hague, and at Paris. —*Life by his Sister, Madame Perier.*

PASCHASIUS, RADBERT.

RADBERT PASCHASIUS was a native of Soissons, and embraced the monastic life among the Benedictines of the Abbey of Cerbie, of which he was elected abbot in 844. In order, however, to devote himself more exclusively to study and the ascetic exercises of the cloister, he resigned this dignity and returned to the condition of a simple

monk. He is celebrated in history as the inventor of the Romish doctrine of Transubstantiation.

It had been hitherto the unanimous opinion of the Church that the Body and Blood of Christ were administered to those who received the Sacrament of our Lord's Supper, and that they were consequently present at that holy institution; but the sentiments of Christians concerning the nature and manner of this Presence were various and contradictory, nor had any council determined with precision that important point, or prescribed the manner in which this pretended presence was to be understood. Both reason and folly were hitherto left free in this matter, nor had any imperious mode of faith suspended the exercise of the one, or restrained the extravagance of the other. But Paschasius Radbert pretended to explain with precision, and to determine with certainty the doctrine of the Church on this head; for which purpose he composed in the year 831, a Treatise concerning the Sacrament of the Body and Blood of Christ. A second edition of this treatise, revised with care, and considerably augmented, was presented in the year 845, to Charles the Bald, and gave principally occasion to the warm and important controversy that ensued. The doctrine of Paschasius amounted in general to the two following propositions: First, that after the consecration of the bread and wine in the Lord's Supper, nothing remained of these symbols but the outward figure, under which the Body and Blood of Christ were really and locally present; and, secondly, that the Body of Christ thus present in the Eucharist, was the same body that was born of the Virgin, that suffered upon the Cross, and was raised from the dead. This new doctrine, and more especially the second proposition now mentioned, excited, as might well be expected, the astonishment of many. Accordingly it was opposed by Rabanus Maurus, Heribald, and others, though they did not all refute it in the same method, nor upon the same principles. Charles

the Bald, upon this occasion, ordered the famous Ratramn (*see Life of Bertram*) and Johannes Scotus to draw up a clear and rational explanation of that important doctrine which Radbert seemed to have so egregiously corrupted. These learned divines executed with zeal and diligence the order of the emperor. The treatise of Scotus perished in the ruins of time, but that of Ratramn or Bertram, is still extant, and has furnished ample matter of dispute.

Paschasius Radbert died in 865. In 846, Paschasius published a treatise, entitled, *De Partu Virginis Lib. II.* All his works were collected and published by father Sirmond in 1618, fol.; and they may likewise be found in the fourteenth volume of the *Bibl. Patr.*—*Cave. Mosheim.*

PASSIONEI, DOMINIC.

DOMINIC PASSIONEI was born at Fossombrone, in 1682, and was educated at the Clementine College at Rome. After passing through many high offices in the Roman Church, he was made titular Archbishop of Ephesus, by Innocent XIII., and in 1738, he became a cardinal. Benedict XIV. entrusted him with the most important affairs, and in 1755, nominated him to the office of librarian of the Vatican; in which situation he promoted Dr. Kennicott's great undertaking, by causing the Hebrew manuscripts to be collated for his use, and the Academy of Inscriptions and Belles-Letters chose him in the same year one of its foreign associates. He died in 1761; and although he lived to the mature age of seventy-nine, his death was attributed to chagrin at signing the brief of condemnation issued against the Exposition of Christian Doctrine by the Jansenist Mes-sengui. He warmly opposed the canonization of Cardinal Bellarmine, and is said to have proscribed from

his library all works written by Jesuits. He joined Fontanini in a revision of the *Liber diurnus Romanorum Pontificum*, and wrote some scriptural paraphrases and translations, and a funeral oration, in Italian, on Prince Eugene. He also compiled the *Acta Legationis Helveticæ*, fol. His books were published after his death by the Augustine monastery, and added to their fine library, which is styled the Angelica, and is one of the principal public libraries at Rome. His nephew, Benedict Passionei, published at Lucca, in 1765, a volume in folio, containing all the Latin and Greek inscriptions collected by this cardinal.—*Dict. Hist. Moreri*.

PATRICK, SAINT.

PATRICK, whose original name was Succat, was born in 372, at Nemthur, among the Britons of Alcluaid, which was apparently the ancient name of the modern Dunbarton. His father was Calphornius, an illustrious priest, the son of Olid, or Potitus, a deacon. At the age of sixteen, Patrick was taken captive by a company of pirates and carried into Ireland. Here he became the slave of a chieftain named Milcho, whose residence was within the ancient territory of Dalaradia. His occupation, while with his master, was to look after the sheep; an employment not very distasteful to him, inasmuch as it afforded him many opportunities of meditation and prayer, without the risk of interruption.

He remained in this situation for the space of six years; and when at length he recovered his liberty, it was only to be re-captured. It is well known that at that remote period, Britain was greatly exposed to the inroads of the Picts and Scots, who, removed but a few degrees from barbarism, used to delight in any excursions that promised danger and plunder. A fruitful source of gain to them was the sale of captives as slaves

in Ireland. This traffic not only existed in this country previous to the introduction of Christianity, but there is reason to fear that it prevailed in it to some extent until the arrival of the English in the twelfth century.

The term of Patrick's second captivity, however, was but sixty days. Upon its expiration, he returned once more to his family, who entreated him to continue with them, and not to put into execution the purpose he had conceived of passing over into Gaul, and there devoting himself to a holy life. But he was not to be moved from his resolution, and perhaps was strengthened in it by a dream which he had about this time. In the vision of the night, he perceived a man named Victricius coming as if from Ireland, with a vast number of letters. He gave him one of them, and he read the commencement of the letter—"The voice of the Irish." He had scarcely begun perusing this epistle, when he heard the inhabitants of the wood Foclut calling to him, as it were with one mouth, "We entreat thee, holy youth, come and still walk amongst us." There is no reason to doubt the probability of his having had such a dream. St. Patrick was much affected by it: and it probably had the effect of hastening his departure from Britain, in the hope of returning, in some future years, duly prepared to preach the gospel in the land of his captivity. In Gaul, he spent four years in the monastery then but recently founded by St. Martin at Tours. He also studied with St. Germain of Auxerre, under whose directions he acquired a knowledge of "the ecclesiastical canons, and served God in labours, in fastings, in chastity of life, in contrition of heart, and in the love of God and of his neighbour."

Passing over other events of his life, we come to the period of his call to Ireland. He was in the north-west of Gaul when the failure of Palladius's mission became known to him. A Gallican Bishop admitted him to episcopal orders; and he soon afterwards set forth for

Ireland, accompanied by some priests and deacons, who had been ordained along with him.

The missionary party arrived in Ireland in the year 432. They landed at the place now occupied by the town of Wicklow; and after making a short stay on the Isle of Holmpatrick, proceeded to visit St. Patrick's former master, Milcho, in Dalaradia. The object of this visit was to convert Milcho and his family to the Christian faith, and thus to make the best possible return for any kindness that might have been shewn St. Patrick in the days of his captivity. They went on their way with light hearts and high hopes, for St. Patrick already had a foretaste of the success that was to attend his mission. During his brief sojourn in Wicklow, he succeeded in bringing over to the faith Sinell, the son of Finnchad, who was the first of the Irish whom he baptised. He also converted Dicho, a northern chieftain, with whom he had lodged on the way to his former master. This Dicho bestowed the place on which his barn was erected upon St. Patrick, as a site for a church. It was named Sabhul Padruig, "the barn of Patrick," and its ruins are still to be seen at Saul, in the county of Down. It is a small stone church, looking from north to south, instead of the more usual aspect. One of St. Patrick's biographers notices this circumstance particularly, and informs us, that "it was so built at the request of Dicho, he knows not for what reason; but, perhaps," he adds, "that the worshippers of idols might be roused, by this mystical building, from the chill of infidelity to the warmth of Christian faith and charity." The chieftain Dicho remained St. Patrick's steady friend during the rest of his life; and Saul itself became his favourite retreat in his latter days.

The hopes with which this success inspired St. Patrick were not realised. He found his former master, Milcho, an obstinate pagan, not to be reasoned out of his besotted idolatry. Returning, therefore, to Dicho, he continued

to preach to the Irish in that part of the island, until near the Easter of the following year, 433, when he changed the scene of his labours, with a view to visit Tara, then the capital of Ireland.

Tara, or Temora, situated in the county of Meath, was known from the most remote antiquity as the royal residence of the monarchs of Ireland. Intimately associated with the most cherished traditions of the Irish people, the halls of Tara have been made the scene of many strange adventures. Of its pretensions to antiquity and pre-eminence it is impossible to form any opinion from its present condition, since the unsparing hand of time (lately assisted by the avaricious plough) has destroyed almost every vestige of its ancient state. It is quite true, however, that it once enjoyed whatever of distinction and rude grandeur may have belonged to the sovereigns of an ancient people, imperfectly civilised. The legend-writers tell a strange story, how it was cursed by a monk, named Rodan, or Ruadhan, because Dermott, King of Ireland came to his cell, and dragged out of it a kinsman of the monk, who had fled there for sanctuary. From that time, they say, it has been a deserted waste.

The most interesting event that ever occurred at Tara, was the attempt made by St. Patrick to convert the king and chieftains of Ireland. It was Easter-eve when St. Patrick, in the course of his journey from Ulster, had arrived at a place called in the Irish language Ferta-fir-feic, or "the graves of the men of Feic." Here he resolved to pass the night; and accordingly his companions lighted a fire, most probably to prepare their food. But it happened that about this time also the Irish chieftains were assembled at the celebration of one of their religious festivals; and it was the privilege of Tara, that none should presume to light a fire in Ireland upon that day until the sacred fire had been first lighted at the solemnity. This privilege Patrick ignorantly violated; and when Leogaire, the Irish monarch,

heard the fact, he became much alarmed. The story adds, that his magi, equally terrified by their superstitious fears, urged him to make prompt exertions to have that strange fire extinguished. They told him that, unless it was put out before nightfall, whoever had caused it to be lighted would hereafter enjoy the sovereignty of Ireland. Leogaire accordingly set out at once to put the unknown offender of his laws to death; but in this purpose he was disappointed. Having next tried in vain to accomplish his object by indirect means, he appears to have at last relented; and, forgetful of the danger threatened to his dominions, he invited Patrick to the palace of Tara. The invitation was at once accepted. With eight companions, and a young boy named Benen, or Benignus—afterwards his successor in the see of Armagh—St. Patrick appeared before the king and chieftains upon the following day, which was Easter Sunday. So favourable an opportunity for declaring the high objects of his mission the zealous bishop did not overlook; and, notwithstanding the opposition of the pagan priests, his preaching was most successful. He gained over to the Gospel several converts. Among them were a celebrated bard named Dubtach, and his young disciple Fiech, who afterwards lived a Bishop at Sletty. It is even said that Leogaire himself—although at first he withstood him—crying out with tears, “It is better to believe than perish,” was added to the number of the faithful.

The success attending this first public preaching of the Gospel naturally increased the ardour of the missionaries, who spent the following week in preaching to the people in the surrounding districts, and in baptising their converts. Some of these were men of high rank, who were liberal in their donations to the infant Church. Conall, a brother of King Leogaire, gave the ground on which his own hall stood as a site for a church. Enda, another brother, immediately upon his

conversion, both dedicated his infant son to a religious life, and consigned to the service of religion the ninth part of all his lands and farms.

In the course of St. Patrick's missionary journeyings, he visited also the south of Ireland. Ængus, the King of Cashel, received him courteously, listening to his preaching, and became a convert; but the earlier Christians of the country—especially the Bishops of Ailbe, Declan, Kiaran, and Ibar—did not give him so glad a welcome. They either had not been acquainted with the extent of his exertions among their pagan countrymen, or they had some fears lest the object of his visit might be to claim supremacy over them. It is expressly stated, that Ibar would on no account submit to him, because he did not wish a foreigner to be the Patron of Ireland. At length, however, their differences were made up, and they were persuaded to co-operate with each other in a more cordial spirit. St. Patrick after this returned to the north, where we next find him engaged in the foundation of the See of Armagh, the date of which event is assigned to the year 455. From this time he appears to have ceased in a measure from more arduous labours, and to have employed himself in holding Synods for the settlement of the Church. Several of the canons enacted in these councils are still in existence, and they serve to elucidate many of the doctrines and customs of the early Irish Church. Whatever time St. Patrick could spare for these important avocations was passed in retirement at Saul, where, in prayer and meditation, he ended his days. He lived to an advanced age, and was buried near the site of the present Cathedral of Down.

Several tracts have been ascribed to St. Patrick, two of which may be noticed in this place. The first is entitled: The Confession of St. Patrick. It is a kind of autobiography, and is very probably genuine; certainly it is assigned to him in the Book of Armagh, a manu-

script of the seventh century. His object in writing it was to return thanks to the Almighty for His singular mercies to himself and to the Irish people; and to confirm them in their faith, by proving that God had assisted him in a most extraordinary manner, for the purpose of effecting their conversion.

Another probably genuine work of St. Patrick, is an Epistle to the Christian Subjects of Coroticus. This Coroticus, or Carodac, was a Welsh chieftain, who, with a party of soldiers, (some of whom were Christians,) had murdered some recent converts of St. Patrick's, and had captured others, with the intention of selling them as slaves. In this letter, the justly incensed bishop pronounces the Christians, implicated in such transactions, to be excommunicated; and forbids any one to eat or drink in their company, until, with many tears, and sincere repentance, they had atoned for their crime, and had set at liberty the servants and handmaids of God, for whom Christ died and was crucified.

From the obscure legends of his life, it is impossible to give an accurate sketch of the character of St. Patrick. His biographers tell us, that he was remarkable for the meekness and gentleness of his disposition; and from this, and some other fancied resemblances, they are fond of drawing a comparison between him and Moses. It is probably on this account that they represent him as having lived to the advanced age of 120 years. St. Patrick was an earnest preacher of the Gospel, pious, energetic, and full of zeal. His mind would appear to have been deeply imbued with the love of monastic institutions and of the eremitic life. He was neither a learned divine nor a pleasing writer, if it be fair to judge from the works attributed to him; but he was a sincere and holy bishop in the Church of God, who performed the work of an evangelist in all honesty amongst the people of his adoption, and who committed to the Church (in the foundation of which he had so

great a part) the same "tradition of the faith" as he had himself received from his Christian forefathers. Few of the ancient missionaries of the Church have been held in such reverent estimation by posterity; and yet few have received so much injury from the legends and wild tales to which an over-zealous regard gave rise. *This Life is taken from Todd's Irish Church.*

PATRICK, SYMON.

SYMON PATRICK was born at Gainsborough, where his father was a mercer, in 1626. He has left an Autobiography which is very interesting, as shewing the inner life of a saintly person. His parents were pious people. Of his mother he tells us, that when he was a boy, she caused him "to read to her three chapters in the Bible every day; whereby (reading six Psalms when I came there) it was read over every year.

"My father constantly prayed with his family morning and evening when he was at home; and when he was abroad my mother thought herself obliged to it; and I can never forget with what warmth she commended us all to God. Especially on the Lord's day, they were very strict, and ordered things so that every person went to Church, and we having no sermon in the afternoon, my father after prayers was wont to read a sermon at home, and sing Psalms both after dinner, and after we came from Church. Sometimes indeed he would go to hear a sermon in the afternoon in a neighbouring town: for which reason he got the name of a Puritan, but very undeservedly, for I remember very well that the sermons he read at home were some of the famous Dr. Sander-son's, which he read over and over with high admiration: and he constantly went to the Church where the Common Prayer was read, (as it was where he lived,) a long time after the beginning of our civil wars, without any

scruple; and at the return of the king, immediately attended them again to the end of his days."

His father suffered much in the troublous times, and it was with great difficulty that he procured for his son a university education. But he contrived at last to send him to Queen's College, Cambridge, of which college he became a fellow in 1648. He was M.A. in 1651. Of his proceedings with respect to holy orders, he gives this account;—

"I had occasion to go to London, and being bound by the statutes of the college, to enter into holy orders when I was two years master of arts, I knew no better than to go to a classis of presbyters who then sat: and was examined by them, and afterwards received the imposition of their hands. This afterwards troubled me very much, when not long after I met with Dr. Hammond upon Ignatius' Epistles, and Mr. Thorndike's Primitive Government of the Church; whereby I was fully convinced of the necessity of episcopal ordination. This made me inquire after a Bishop to whom I might resort; and hearing that Bishop Hall lived not far from Norwich, of which he was Bishop, thither I went with two other fellows of our college, and a gentleman, (Mr. Gore, with whom I had contracted a great friendship,) as a companion and witness of what we did. There we were received with great kindness by that Rev. old Bishop, who examined us and gave us many good exhortations, and then ordained us in his own parlour, at Higham, about a mile from Norwich, April 5th, 1654."

Soon after he became domestic chaplain to Sir Walter St. John, of Battersea, who presented him to the living, in 1658. He was very laborious as a parish priest, and published his *Aqua Genitalis*, in which he ventured to say a great deal of Confirmation, which ought to follow Baptism. And the toleration which the work received, even the approbation of not a few, shewed that a reaction

had commenced in favour of the Church. His Defence of one Sacrament led him to the consideration of the other, and he soon after published his *Mensa Mystica*. This was followed by "Hearts' Ease," which was written chiefly for the consideration of Lady St. John, to whom it was dedicated.

The year the king was restored, he says, "Many ministers began of themselves to read the Common Prayer. I was pressed to it by some in my parish; but I thought, there being no injunction for it, that it would be most prudent to prepare my people for it, by preaching about forms of prayer, the lawfulness and usefulness of them; and shewed that unity and peace were far better than those things we were apt to contend about. This I did more than once with good success and satisfaction; so that upon the 22nd of July, I read the Common Prayer publicly in the church, and do not remember that any abstained from joining in it. For I had won the good opinion of the best in the town, who knew something of [my] mind before the Restoration. For, from my first coming to be their minister, I always received the Communion myself kneeling."

In 1661, he was elected master of Queen's College, by a majority of the fellows, notwithstanding the king's recommendation of Mr. Anthony Sparrow; but the affair being brought before the king and council, judgment was soon given against Patrick, and some, if not all, of the fellows who had voted for him were expelled. Upon the ejection of Dr. Manton from the Rectory of St. Paul's, Covent-garden, under the Act of Uniformity in 1662, Patrick was presented to that benefice by the Earl of Bedford; and he endeared himself to the parishioners by his constant residence with them during the time of the plague, in 1665. In 1666, he took his degree of D.D. at Christ Church, Oxford; and about the same time he was appointed chaplain in ordinary to Charles II.

It is curious enough that he wished not to accept the preferment, "finding it very difficult to get a sermon without book."

In 1668, he published his *Parable of the Pilgrim*, 4to, and his *Exposition of the Ten Commandments*, 8vo. In 1669, and 1670, he published, *A Friendly Debate betwixt two Neighbours*, the one a Conformist, and the other a Nonconformist, about several weighty Matters, in three parts, 8vo. In 1671, he printed, *Christian Sacrifice*, a treatise showing the necessity, end, and manner of receiving the Holy Communion, &c., 8vo. This was followed by his *Devout Christian*, a book of forms of prayer, 1672. In the year last mentioned, he was made a prebendary of Westminster.

In 1675, he published the first part of his *Witnesses to Christianity*, and "In September following," he says, "I resolved, by God's assistance, to write a second part of my book, called '*Witnesses to Christianity*.' But before that month ended, I undertook another small work, which was to write a little book to his highness the Duke of York, persuading him to continue in our religion. I did not print it, nor say a word to any body of it; but took an opportunity to present it to him, with hopes of his acceptance. For I had some time before been with him, and restored him some money of which a servant of his thought she had wronged him. This pleased him mightily, and he expressed great satisfaction to hear that people came and confessed their sins to us, of which we could not absolve them, unless in case of wrong they made satisfaction."

In 1679, he was promoted to the Deanery of Peterborough. Here he completed the *History of the Church of Peterborough*, which had been compiled by Simon Gunton, who was a native and prebendary of Peterborough. Gunton died in 1676; and Patrick published, in 1686, his MS. in folio, with a large Supplement, from page 225 to 332, containing a fuller account of the

abbots and bishops of Peterborough, than had been given by Gunton. In 1680, the lord-chancellor Finch offered him the living of St. Martin's-in-the-Fields; but he refused it, and recommended Dr. Thomas Tenison, who was presented to that benefice.

Although he was a most zealous Protestant, yet, for his love for the Church of England, he was at this time calumniated as a Papist. Perhaps such laudable conduct as that which he relates in the following extract from the Auto-biography, was regarded as Popish by his calumniators:—

“Having very often great Communion, and sometimes large offerings, (more than once near twenty pound, and on an Easter day five and twenty,) I was very solicitous how to dispose of so much money, and at last resolved to inquire after all that were sick, and in great need, and gave a liberal relief to them; and then ordered the remainder to be put into the chest in the vestry, of which I had one key and the churchwardens each of them another. And the clerk kept a register of what was thus laid up of the communion-money. I am not able to say in what year it was; but about this time (Nov. 1680,) I took an account of the clerk, out of his register, what the sum was to which the money we had laid up amounted, and found it four hundred pound. Whereupon I called the churchwardens to consider how we should dispose of it to some charitable or pious use, as the Rubric in the Communion-book directed. They desired it might be laid out for the relief of the poor, who I told them had already had their share, on those Sundays when the offerings were made, and that they were not intended to lessen their rates for the poor, which would be to give to the rich, and not to the needy. And therefore I insisted this money should be employed for some pious use, and propounded the purchase of twenty pounds per annum, to be settled on the curate, who should read prayers morning and evening for ever. To this they would by

no means consent, till I told them I would appeal to the Bishop how this money should be employed, as the Rubric directs, when the minister and churchwardens cannot agree. Upon which they yielded to me; and a piece of land being found out in Essex of the forenamed value, a purchase was made of it, and an able lawyer, Mr. Thursby, made a settlement of it in trustees, which was put into the chest aforementioned, there to be preserved. Some pious persons indeed had desired prayers at the hour of ten in the morning, and three in the afternoon, which they maintained by a voluntary contribution. These, therefore, were ordered to be at six o'clock in the morning, and seven at night in summer time, (before trading began, and when it was done,) that servants might resort unto them. Which they did very much, and I hope will continue to do. The other prayers also still continue at ten and three, to which the gentry and better sort of people, who maintain them, are wont to come.

“In the next year, 1681, I composed a Paraphrase, with some Notes upon the Book of Proverbs, and finished it before the end of that year. When I find, upon March the 24th, I had the most pleasant day that I had of a long time enjoyed. For I was so highly delighted in the thoughts of God, and found my spirit so free, so clear, (for I had fasted that day,) so pleased, that to be always in that blessed temper, I thought I could be contented to be poor, nay, to lie under any misery. So much satisfaction I found in the sense of God, and of His love, and of our Blessed Saviour, that I could have been contented to eat and drink no more, if I could have continued in that sweet disposition of mind, which I wished my little one might inherit, rather than all the riches of this world. The anthem at evening prayer was the third Psalm; which I heard with great joy, to think how easily God could quash all the hopes of our enemies, (it being in the time of the Popish plot,) and

send salvation to His poor Church, as I had hope He would ; and break the teeth of the ungodly in pieces, who seek to devour us. I conclude these meditations with those words, ‘O Lord, if it please Thee, give me many such happy days ; and make me very thankful, if I have them but seldom.’”

He informs us that in the year 1681, “the Archbishop required that according to the Rubric we should have a Communion every Sunday in Cathedral Churches ; which I began about Whitsuntide, and preached several sermons concerning it, persuading to frequent Communion. Which, blessed be God, had such good effect, that we had for several Sundays larger communions than I expected.”

He piously remarks, in the year 1686, “I cannot but admire the great goodness of God, Who enabled me to go through such great labours at that time. For besides all parochial duties, I find I had so many cases of conscience to resolve, such a number of people to discourse withal, who were dissatisfied about religion : so large a correspondence by letters into the country, &c., that I cannot but acknowledge an extraordinary hand of God, which kept me from being oppressed with so much business.”

Indeed, during the reign of King James II., Dr. Patrick, at the hazard of all that was dear to him, shewed his zealous attachment to the Protestant religion, by writing and preaching against the errors of the Church of Rome. With the hope of gaining him over, or at least of cooling his ardour, his majesty sent for him, and after conversing with him familiarly and kindly, requested that he would remit in his zeal against his Church, and quietly enjoy his own religion ; but the doctor answered with becoming courage and resolution, “that he could not give up a religion so well proved as that of the Protestants.” In the year 1686, he ably sustained his part in a conference with two

Romish priests in the king's presence, of which the following account is given by Bishop Kennet, in the third volume of his "Complete History of England." "The king's next solicitation was to the Earl of Rochester, for whom the king had a particular affection and esteem, not only as his brother-in-law, but as his faithful servant, on whom he had therefore bestowed the place of lord high treasurer of England, upon his first advancement to the throne: yet it seems, nothing could maintain the earl in this post without changing his religion, and embracing the king's, which by this time was become the only means of gaining or keeping preferment. His lordship being pressed and fatigued by the king's intreaties, told his majesty, that to let him see it was not through any prejudice of education or obstinacy that he persevered in his religion, he would freely consent to hear some Protestant divines dispute with some Popish priests, and promised to side with the conquerors. Thereupon the king appointed a conference to be held at Whitehall, at which his majesty and several persons of honour were present with the Earl of Rochester. The present champions were, Dr. Symon Patrick, and Dr. William Jane, professor of divinity at Oxford. Those on the Popish side were one Gifford, a doctor of the Sorbonne, and Mr. Tilden, who having turned Roman Catholic at Lisbon, went under the name of Dr-Godden; and the subject of their dispute was, the rule of faith, and the proper judge in controversies. This conference was very long; and at last the Romish doctors were pressed with so much strength of reason and authority against them, that they were really put to silence. Whereupon the Earl of Rochester openly declared, 'that the victory the Protestant divines had gained made no alteration in his mind, being beforehand convinced of the truth of his religion, and firmly resolved never to forsake it.' His majesty going off abruptly, was heard to say, 'he never saw a bad cause so well, nor a good one so ill maintained.'"

Dr. Patrick opposed to the utmost of his power, the reading of King James's declaration for liberty of conscience, which was published in order to favour the Papists; and he also assisted Dr. Tenison in establishing a school at St. Martin's, in order to counteract the influence of the Popish one opened at the Savoy, for the purpose of seducing the youth of the city to Popery.

Patrick concurred heartily in the Revolution, and was noticed by William and Mary. He took a latitudinarian part in the commission appointed for revising the Liturgy. He was nominated to the vacant See of Chichester before the commission sat. The following is his account of the opening of the commission and of his consecration:—

“On the third of October, the Commission about Ecclesiastical affairs was to be opened in Jerusalem Chamber. I came about ten o'clock, and there were near twenty of the thirty commissioners present. It gave them power to consider what alterations were fit to be made in the Liturgy and Canons; and what regulations in the Ecclesiastical Courts; and how to reform the manners of the Clergy; to be offered to the Convocation, and to the Parliament, and to the King. We sat till about one o'clock, and debated many things about mending the old translation of the reading Psalms and Apocrypha; and ordered another meeting the next Wednesday.

“On the twelfth of October I was confirmed, together with Dr. Stillingfleet, Bishop of Worcester, and Dr. Ironside, Bishop of Bristol. And the next day we were all consecrated at Fulham; when I was much affected with every part of that holy office, and heartily answered to the questions proposed, and beseeched our Blessed Lord to endue me with that spirit of love, and of power, and of a sound mind, which we prayed for after the laying on of hands. That I may have ardent zeal for His service and the salvation of souls; and

courage and resolution to do my duty on all occasions ; together with prudence and discretion to judge what is fit to be done in every case.

“ On the 16th, the commissioners sat again, and had a long dispute with the Bishop of Rochester ; who argued both against the commission itself, and against our preparing any thing before the Convocation met. We stayed there till one ; and the Bishop of London, of Worcester, and several others came to my house, and dined with me, and we went over a good part of the amendments we proposed to make in the Liturgy, till it was night. And the next morning they came hither again, to consider the rest of the Liturgy at my house, and stayed till almost twelve.

“ The next day we met in the Jerusalem Chamber, where we had appointed a general meeting of the Commissioners. The Bishop of Rochester absented himself. When we had read over all we had to offer about the several offices, we proceeded to consider of the three Ceremonies, and came to a conclusion that the sign of the Cross in Baptism should be left indifferent, which was expressed in such words as we hoped would satisfy our own people. None dissented ; but the Bishop of Winchester, and the Dean of Christ Church, and the Dean of Gloucester went out, as soon as we began that debate.

“ On the 21st we met again in the Jerusalem Chamber, and though several absented themselves, we proceeded, and sat there till past six o'clock. The next day we met again at ten o'clock, and sat till between four and five. And so they did several days after. I was desired in the end of the month to join with the Bishops of London and Rochester in making some new prayers for the 5th of November, when, together with the Gunpowder treason, we commemorate the king's landing to give us a new deliverance.

“ On the 26th, the Bishop of Rochester came to me,

and told me he could not be at leisure to make the prayer, which the Bishop of London had committed to his care, but desired me to do it; which I did the next day. On the 27th, the commissioners sat from three till between six and seven. On the 30th, I revised all the service for the 5th November, and we sat again as long as before, in the Jerusalem Chamber; and so we did the next day, when we considered the Offices of Visitation of the Sick, and Commination.

“The Bishops went to wait on the King on the 4th of November, to wish him many happy years. The Bishop of London spake in the name of the rest; and the king’s answer was, ‘I desire to live for no other end, but to serve this nation and this Church.’ In the afternoon we met again to consider the business of re-ordination; and sat till six o’clock. On the 6th of November, we met again in the Jerusalem Chamber, to consider the same subject of re-ordination, which held us a long time; and then we went over the Collects, till almost seven o’clock. Many more meetings we had, which I shall not mention.”

He laboured with his accustomed zeal in his new diocese to which he repaired as soon as possible, and where he resided till he was translated to Ely, in 1691. Soon after his translation he writes thus:—

“I read this morning, part of the 10th chapter of St. Matthew, and was much affected with what Grotius observes upon these words, ver. 9: ‘Freely you have received, freely give.’ Which mightily excited me to resolve to do what good I could with the good things which I enjoy by God’s bounty. Accordingly, taking notice, there was but one sermon in the afternoon, in all the churches in Cambridge, I settled a stipend upon two lectures of thirty pounds a-piece, to preach every Sunday in two churches at each end of the town, which was one of the first things I did, to the benefit, I hope, of the people, upon many accounts.”

He tells us of an accident which occurred to him towards the close of life, in the following manner:—
“On the 12th of May, 1702, I adventured to take a great journey to a friend in Yorkshire, at Melton, near Doncaster. As I was going down stairs this morning, very early, I happened to look about me at some thing in an opposite chamber, and I trod wrong with my heels, so that I fell down from the top to the middle of the stairs, and yet stood upright, and did not sprain or wrench any part. I could not but look upon myself as preserved by some of the Angelical powers, (of whom I had been meditating,) to whose care our blessed Lord had committed me, and then sent to uphold me. And, blessed be God, we finished that journey with safety and ease; only I was troubled with sharpness of urine, which continued a long time upon me. We stayed there at Mr. Fountain’s house six weeks, and on the 14th of June married my son (which was my business there,) to his eldest daughter, very happily: for they live in great love together. Being within thirty miles of York, I went to see the Archbishop, at Bishopthorp, with whom I stayed three days, and was most kindly entertained.”

He died at Ely, in the year 1707.

The following is the list of his works:—Sermon at the funeral of Mr. John Smith, preached 1652, printed afterwards with Smith’s Discourses; Sermon preached at the Baptism of Mr. Vaughan’s child, enlarged into a Treatise, and called *Aqua Genitalis*; *Mensa Mystica*; *Jewish Hypocrisy*, a caveat to the present generation; *Heart’s Ease*; Sermon at the funeral of Mr. Jacomb, or *Divine Arithmetic*; *Parable of the Pilgrim*, 1664; *Brief Exhortation to those who were shut up in time of the Plague*, 1665; *Treatise of Comfort in this sad time (of the Plague)*, 1665; *Friendly Debate*, 1668, with second and third parts, with Appendix and Postscript, and Letter to Dr. Parker, in answer to some exceptions of Dr. Owen; *Devotions*, 1672; *Christian*

Sacrifice, 1670 ; Advice to a Friend, 1673 ; Sermons on Contentment, with two on the Ministration of Angels ; Witnesses to Christianity, on 1 John v. 7, 8, 1675, with second part ; Glorious Epiphany, 1676 ; Falsehood Unmasked, a Pamphlet in answer to Mr. Standish ; Paraphrase on Job, 1678 ; Paraphrase on Psalms ; Translation of Grotius, with additional book against Popery, 1679 ; Book for Beginners, for children and servants ; Paraphrase on Proverbs, 1681 ; Ecclesiastes and the Song of Solomon ; Treatise on Frequent Communion, 1681 ; Gunton's History of the Church of Peterborough, with additions, 1681 ; Search the Scriptures ; Answer to Bellarmine, in Notes of a True Church ; Pillar and ground of the Truth, 1687 ; Sermon on St. Peter's Day, Pope's Supremacy, 1687 ; Prayer for this Time of Danger, 1687 ; Sermon before the Prince of Orange, Jan. 20th, 1689, with second part at Covent-Garden ; Thanksgiving Sermon, January 31st ; Sermon before the Queen, at Whitehall, March the 1st ; Two Sermons about Murmuring and Censuring ; Thanksgiving for our Deliverance ; Answer to the Touchstone ; Sermon on St. Mark's Day ; On Prayer ; Thanksgiving Sermon, Nov. 26th, 1691 ; Fast Sermon before the Queen, April, 1692 ; Two Letters to the Clergy of Ely, 1692 ; Commentary on Hosea, not published, 1692 ; Commentary on Genesis, 1694 ; Commentary on Exodus, 1696 ; Commentary on Leviticus, 1698 ; Commentary on Numbers, 1699 ; Commentary on Deuteronomy, 1700 ; Commentary on Joshua, Judges, and Ruth, 1700 ; Commentary on the First and Second Books of Samuel, 1703 ; Commentary on the First and Second Books of Kings, 1704 ; Form of Consecration of Chapel, 1704, printed with a sermon by Mr. Long, on the Consecration of the Chapel of Catherine Hall, Cambridge : Commentary on Chronicles, Ezra, Nehemiah, and Esther, 1705.—*Patrick's Autobiography. Birch's Life of Tillotson.*

PAUL, OR PAULUS.

PAUL OR PAULUS, of Samosata, so called from the place of his birth, a city on the banks of the Euphrates, was raised to the see of Antioch, in 260. After holding the episcopate for some years, he was deposed by a Council of Eastern Bishops, held in that city A.D. 272, on the ground of his heretical notions concerning the nature of Christ. His original calling seems to have been that of a sophist; how he obtained admittance into the clerical order is unknown; his elevation, or at least, his continuance in the see, he owed to the celebrated Zenobia, to whom his literary attainments, and his political talents, may be supposed to have recommended him. Whatever were the personal virtues of the Queen of the East, who is said to have been a Jewess by birth or creed, it is not surprising that she was little solicitous for the credit or influence of the Christian Church within her dominions. The character of Paulus is consigned to history in the synodal letter of the bishops, written at the time of his condemnation; which, being circulated through the Church, might fairly be trusted, even though the high names of Gregory of Neocæsarea and Firmilian were not found in the number of his judges. It is there marked with a rapacity, an arrogance, a vulgar ostentation and desire of popularity, an extraordinary profaneness, and a profligacy, which cannot but reflect seriously upon the Church and clergy which elected, and so long endured him. As to his heresy, it is difficult to determine what were his precise sentiments concerning the Person of Christ, though they were certainly derogatory to the doctrine of His absolute Divinity and eternal existence. Indeed, it is probable that he had not any clear view on the solemn subject

on which he allowed himself to speculate; nor was anxious to make proselytes and form a party in the Church. Ancient writers inform us that his heresy was a kind of Judaism in doctrine, adopted to please his Jewish patroness; from the very object which he set before him, it was not likely to be very systematic or profound. His habits, too, as a sophist, would dispose him to employ himself in attacks upon the Catholic doctrine, and in irregular discussion, rather than in the sincere effort to obtain some definite conclusions, to satisfy his own mind or convince others. And the supercilious spirit, which the synodal letter describes as leading him to express contempt for the divines who preceded him at Antioch, would naturally occasion incaution in his theories, and a carelessness about guarding them from inconsistencies, even where he perceived them. Indeed, the Primate of Syria had already obtained the highest post to which ambition could aspire, and had nothing to labour for; and having, as we find, additional engagements as a civil magistrate, he would still less be likely to covet the barren honours of an heresiarch. A sect, it is true, was formed upon his tenets, and called after his name, and has a place in ecclesiastical history till the middle of the fifth century; but it never was a considerable body, and even as early as the date of the Nicene Council, had split into parties, differing by various shades of heresy from the orthodox faith. We shall have a more correct notion, then, of the heresy of Paulus, if we consider him as the founder of a school, rather than of a sect, as encouraging in the Church the use of those disputations, and sceptical inquiries, which belonged to the heathen academies, and scattering up and down the seeds of errors, which sprang up and bore fruit in the generation after him. A confirmation of this view, which is suggested by the original vocation of Paulus, by the temporal motives which are

said to have influenced him, and by his inconsistencies, is derived from the circumstance, that his intimate friend and fellow-countryman, Lucian, who schismatized or was excommunicated on his deposition, held heretical tenets of a diametrically opposite nature, i. e. what were afterwards called Arian, Paulus himself advocating a doctrine which nearly resembled what is commonly called the Sabellian.—*Cave. Newman.*

PAUL, FATHER. (*See Sarpi.*)

PAUL DE VINCENT.

PAUL DE VINCENT, a saint in the Roman calendar, and the founder of the congregation of "Priests of the Missions," was born, of obscure parents, in 1576, at Poui, or Poy, in the diocese of Acqs, and was educated at Toulouse. He became tutor in the family of Emmanuel de Goudy, and was afterwards made principal of the college Des Bons Enfants. In a voyage which he made from Marseilles, his ship was taken by the Turks, and he remained in slavery for some years; but by converting his master he obtained his liberty. On his return to France he was made Abbot of St. Leonard de Chaulme, and he had afterwards the living of Clichy, where he built a church at his own expense. He was next placed at the head of the Council of Conscience, and was made chief of the house of St. Lazare, in which situations his zeal and charity knew no bounds. He died in 1660; and he was canonized in 1737, by Clement XII.—*Gen. Biog. Dict.*

PECOCK, REYNOLD.

REYNOLD PECOCK is said to have been born somewhere in the principality of Wales, about the year 1390. He

was patronized by Humphrey, Duke of Gloucester, when protector. In the year 1431, he was made master of the College of St. Spirit and St. Mary, in the city of London, founded a little before by the celebrated Whittington, Lord Mayor of London. In 1444, he was consecrated Bishop of St. Asaph. Three years after Dr. Pecock's promotion to this bishopric, he preached, we are told, at St. Paul's Cross, and affirmed in his sermon several Conclusions, which were afterwards the occasion of a great many evils in England and elsewhere, These Conclusions, which are so frightfully represented, were *seven* in number, and are as follows:—

I. Nobody knows how to prove, that a bishop, because he is a bishop, is obliged himself to *preach* to the common people of his diocese, taking the word *preach* in its most famous signification.

II. Bishops ought not to hold themselves obliged to *preach* in their own persons to the common people of their dioceses; because bishops are superior to other curates, and are obliged to keep themselves free, and at liberty from that burden of *preaching*; the words used in that Conclusion being taken in the most famous signification.

III. Bishops, on account of their being bishops, ought to have knowledge of those matters which inferior curates are to preach, and to have greater knowledge in answering and solving the great questions, than inferior curates are obliged to have, because they are inferior curates.

IV. Bishops have authority to resume, and take to themselves the office and work of preaching, and to leave it off, and let it alone whenever they please; in like manner as they have the power of resuming and taking whatever relates to the labour of any cure, belonging to the meanest or greatest curate, whensoever they will; so that they are not hindered by so doing from the better

work of their ordinary cure, which ought to be done by them, and which cannot ordinarily be done by any other curate.

V. A more useful work may be done to the souls of men, than is the work of preaching, the term preaching being used in its most famous and usual signification.

VI. Bishops may for divers causes be absent from their dioceses, and not reside on them, excusably, meritoriously, and *cum gratiarum actione*, in the sight of God; and that otherwise, *or if they were resident on their bishoprics*, during the continuance of these causes, they would sin against God.

VII. Neither the Pope, nor the Bishops of England, are simoniacs upon this account, that they receive their bishoprics from the pope by *provision*, and pay *first-fruits* or *annates* for their bishoprics.

Any one sees, at first sight, that this sermon was the effect of the bishop's studying the dispute betwixt the Church and Dissenters, and that in particular, these propositions were maintained in defence of the bishops and clergy, from the censures that were passed upon them by the Lollards. Accordingly, it is said, that the bishop should thus speak to one Master Chapman, "That the consequence of his opinion would be, that no one hereafter would speak ill of the bishops, or murmur about them; since by *him* it was made evident, that bishops are not obliged to preach, nor to do the other works of a cure of souls, as children and the common people think; but it is their office and business to superintend or oversee those who have cures." But notwithstanding this, exception was, it seems, taken at this sermon of the bishop's, insomuch that, after he had ended it, he by indentures, written in English, delivered these Conclusions to several persons, his particular friends, viz., Walter Hart or Lyhert, Bishop of Norwich, who is styled his fautor or patron; Adam Molens, Bishop of Chichester and lord privy

seal; and Dr. Vincent Clement, who is called the unwonted doctor, because he took his degree of doctor of divinity when he was only in deacon's or subdeacon's orders, and was admitted to it by virtue of the king's mandamus; being the pope's collector of his tenths, &c.

Of this sermon of our bishop's complaint seems likewise to have been made to the Archbishop of Canterbury, as if it was on a needless or unnecessary subject; that the Conclusions maintained in it could not be defended; and that they savoured more of curiosity than of usefulness. To answer this complaint, very probably our bishop was cited to give his grace an account of the reason why he thus preached. Since we have a short defence of these Conclusions, supposed to be made by our bishop to his grace, in which having repeated the seven Conclusions which were objected against, he exhibits or declares the reasons of his drawing them up, holding and publishing them. The *first* of these is, that the "opposite or direct contrary of these Conclusions had been for some time since, the opinion of a great many men, and often preached by them in the pulpits; that the bishops who, *for reasonable causes*, were absent from their dioceses, were by this means subject to very frequent detractions of the common people, and made vile and contemptible to their subjects, by whom they ought to be revered; nay, that they were rendered so much the more unable to correct, command, and order their subjects, since they were so much injured in their reputation by being thus reproached; that no wise man will deny that this is an evil very deserving to be remedied, since we ought to do what we can to remove the reproach of even unworthy persons, or which is undeservedly cast on them, much more the unjust reproach which is attempted to be fixed on Bishops." A *second* reason given by the bishop for his preaching thus, is "that in many bishops scruples of conscience were raised on this ac-

count, viz., their being under the strictest obligations to preach themselves to the people of their dioceses, and constantly to reside in them, when in truth they were not obliged so to do; which was of very ill consequence to them, especially to such of them as were at the point of death." A *third* reason given by the bishop for his maintaining these conclusions is, "that the laity also in judging so rashly and untowardly of the bishops, and becoming disaffected to them, or however in taking off their affections from them, have very often defiled their souls, and involved themselves in sins. From hence he inferred, that it was very plain, it was necessary, that all these recited mischiefs, and a great many others, should not only be prevented, but extirpated by the publication of the above-mentioned Conclusions, which no one was able to disprove. For these reasons, he said, he put them into form, stated, held, and published them, which reasons he thought no wise and discreet man would deny, that they were rational, sound, and fitly advising, that the said Conclusions should be stated, preached, and published; especially since no prejudice, no impediment, no lessening of the office of preaching is occasioned by them; but on the contrary, on account of these Conclusions, sermons delivered to the people are more frequented, the delivery of them is truer, and more admired, and people are more edified by them; as he promised the archbishop should appear plain enough in a book of *preaching*, which he intended to write on the Conclusions themselves. These things, he said, he set forth and alleged at present before his grace, reserving to himself the power to do, prosecute, and otherwise defend himself before him, either in his court of audience, or elsewhere, as it shall be thought meet, by way of remedy against the grievances laid to his charge by some men, and to oppose the false notions, lately propagated and declared from the pulpits."

This affords us an insight into the state of things in the middle ages.

In 1449, Pecock was translated to the See of Chichester, and in the same year, he published a book in English, which he intitled, "The Repressing of overmiche witing the Clergie"; in which his lordship endeavoured to defend the clergy of the then Church of England against the common objections of the followers of Dr. John Wicklif, then going by the nick-name of Lowlardis, or Lollards. The design of this book may be seen by what the bishop himself says of the partition, or division of it. "I schal," says he, "justiifie xi governauncis of the Clergie whiche summe of the comoun peple unwiisly and untreuli jugen and comdempnen to and using of ymagis in chirchis; and another is pilgrimage in going to the memorials or the myndeplacis be yuele. Of which xi governauncis oon is the hauvinge of seintis, and, that pilgrimagis and offeringis mowe be doon weel, not oonli priueli, but also openli; and not oonli so of laymen, but rather of prestis and of bishops. And this schal I do by writing of this present book in the comoun peplis langage, pleinli and openli and schortli, and to be clepid 'The Repressing, &c.' and he schal have v principal parties. In the firste of whiche parties schal be maad in general manner the seid repressing, and in general maner proof to the xi seid gouernauncis. And in the ii, iii, iv, and v parties schal be maad in special manner the seid repressing, and in special maner the proof to the same xi governauncis."

Whether Pecock was offended because his mode of defending the Church did not give satisfaction, does not appear, but he certainly after this pursued a different line of conduct.

At this time great were the follies, and very great the superstitions, which had crept by degrees into religion, and at last so much prevailed as quite to supplant it, and

establish themselves in its room ; and what added to the mischief was, Christians being grown so very insensible of their danger, as on the brink of death to fancy themselves alive and well, and therefore, instead of seeking for a cure, to detest all remedies, and do all they could to continue and propagate the distemper. For this purpose was even the service or common prayers of the Church corrupted, by placing in the breviary uncertain stories, and legends of the saints. Stories, if we may believe a Cardinal of the Roman Church, and our own eyes, that “were written with so little care or choice, that they had neither authority nor gravity.” In the same manner was their preaching so far corrupted and abused, that all the greater and more necessary articles of faith, and all genuine and rational knowledge of Christianity, had generally given place to fabulous legends and romantic stories ; fables which in this respect only differed from those of the ancient heathen poets, that they were more incredible and less elegant. The preachers of those times, were for the most part the monks and friars, who never scrupled lying for the honour of their saints and patrons ; for which at length they were become so famous, that it was a proverb, among the better sort however,

This man is a Frier,
Therfor he is a liar.

With these fables and romances they constantly stuffed their sermons, which by the credulous multitude were therefore the more admired, since they were now ignorant enough to believe any lie. Our bishop too well saw the mischievous consequences of these false harangues, not to shew his dislike of them. He therefore arraigned them of error, heresy, and superstition, and did all he could to expose their folly, styling the preachers themselves *pulpit-bawlers*.

Our bishop's thus mincing the authority of the clergy

by granting, though only for argument sake, the fallibility of their determinations; his candour and moderation towards the poor dissenting Lollards, in treating them with so much gentleness and goodness, as patiently to hear their objections and scruples, without either insulting or abusing them; his regard to the laity in affording them the means of better knowledge, by writing in English, a language which they understood; and the contempt and dislike which he shewed of the pious fraud of legends; soon drew upon his lordship the envy and hatred of all those, who were engaged both by zeal and interest in the continuance of these evils and corruptions. Several of the doctors therefore of the two Universities of Oxford and Cambridge, especially of the latter, which at this time was very remarkable for supposed orthodoxy, opposed our bishop in their sermons, lectures, and determinations.

At length, in 1457, the Archbishop of Canterbury ordered the Bishop of Chichester to be cited before him, and his books were to be examined. The opinions of the bishop were presented by the doctors, in the six following articles or conclusions: which they censured as savouring of heretical pravity, and which the archbishop condemned as erroneous and heretical.

I. That it is not necessary to salvation to believe that our Lord Jesus Christ after his death descended into hell.

II. *Item*, That it is not necessary to salvation to believe in the Holy Ghost.

III. *Item*, That it is not necessary to salvation to believe in the Holy Catholic Church.

IV. *Item*, That it is not necessary to salvation to believe in the communion of saints.

V. *Item*, That the universal Church may err in those things which are of faith.

VI. *Item*, That it is not necessary to salvation to believe and hold, that what a general Council and the

universal Church appoints, approves, or determines in favour of the faith, and for the salvation of souls, is to be approved of and holden by all the faithful members of Christ. Likewise, that which she reprobates, determines, or condemns to be contrary to the catholic faith, or good manners, is therefore by the same faithful ones to be believed and held as reprobated and condemned.

The bishop was condemned, and he had to read a recantation first to the Archbishop's Court at Lambeth, and afterwards at St. Paul's Cross, where his books were burnt, as they also were at Oxford. He was also deprived of his bishopric. "Our bishop," says Lewis, "having thus been deprived of his bishopric, was sent to the Abbey of Thorney, in the Isle of Thorney, in Cambridge, with the following instructions from the Archbishop of Canterbury to the abbot, how he should be treated; viz. :—1. That he have a secret closed chamber, with a chimney and an house of easement, and that he pass or go not out of the said chamber. 2. That he have but one person, that is serious and well disposed, to make his bed and fire, as he shall have occasion; and that no one else speak to him without leave, and in the presence of the abbot, unless the king or archbishop send to the abbey any man with writing specially in that behalf. 3. That he have no books to look on, or to read in, but only a mass-book, a psalter, a legend and a Bible. 4. That he have neither pen, ink, nor paper. 5. That he have competent fuel or firing according to his age. 6. That the first quarter after his coming into the Abbey, he be contented to fare no better than a brother or monk doth, only of the freytour, or to have the same commons as the monks have in their common hall; but afterwards that he be served daily of meat and drink, as one of the friars or monks when he is excused from the freytour; and somewhat better afterwards, as his disposition, &c. shall require. For all which, and

for fitting up this close apartment for the bishop, the abbot is ordered to have eleven pounds. How long the bishop continued in this melancholy state of confinement, we have no account; but it is not improbable that the rigour of it soon put an end to the life of one of the Bishop's advanced age; though very different accounts are given of his death."

For an interesting account of this right reverend precursor of the Reformation, the reader is referred to *Lewis's Life of Pecock*, to which he is indebted for the facts given in this article.

END OF THE SEVENTH VOLUME.





